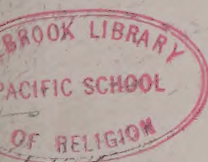
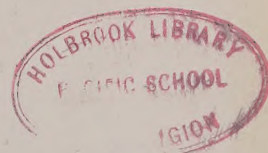


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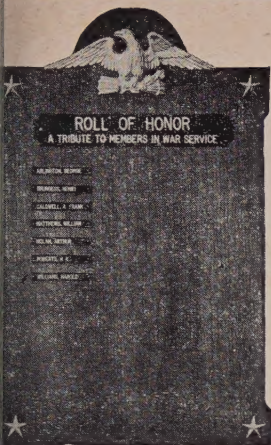
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and HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

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Mail and express deliveries are still retarded due to the shortage of help in all civilian work and the lack of transportation. Publication held up in the mails will be delivered, and any second copies received are due to letters of inquiry or complaint. No publisher can speed up mail delivery, after the mail is accepted by the post office. Complaints about non-delivery are usually cared for by sending duplicate copies.

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Just

THE CHURCH

R. J. TYSON

THE business of the church is to get the message of the Christ of God into the community where it is located and from there unto the uttermost parts of the world. It means that it must recruit members, and train them for effective and efficient service in the Kingdom of God.

Someone has proposed the following as an example of an efficient church:

A church is efficient if it not only gets its people right with God, but also right with one another; if it not only saves them for the life to come, but helps them to begin the heavenly life right now; if it not only furnishes opportunity for the worship of God, in simplicity and in truth, but also proves the sincerity of its membership in deeds of Christian service; if it furnishes spiritual visions and power, faith, hope and love, those unseen things that are eternal, and also mints these essentials of religion in the gold of brotherly sympathy and kindness."

When we meet together in God's house, we ought to feel the hush and peace and power of God's presence. If we do not, there is something wrong with the matter somewhere. An efficient church ought to inspire men in a practical way to perform the duties of life. It will not only bring men into the conscious presence of God, but it will somehow bring the love of God into the lives of these men. It will increase the brotherliness and brotherliness and sympathy of men toward each other. It will stimulate fair-dealing in all business relations and bring an end to injustice toward the weak. A man's religion that does not influence his conduct along these lines is either not working fully or has shut down altogether.

After all, what do we mean by the church? Buildings and equipment have something to do with it, but these are simply tools for people to use. The people are the church. As the people grow, so is the church.

The success or failure of the church is not entirely due to the success or failure of one individual. Its success and the extent of its efficiency depends upon a harmonious functioning of each member of the church. It is so with

our physical bodies. The extent of the efficiency of the physical body depends upon the harmonious functioning of all its organs. If one of the organs lies down on the job and becomes sluggish or ill, the entire body is affected.

Then again, all the organs of our body must work together. The eye cannot say to the foot, "We don't need you." Neither can the mind say to the heart, "We don't need you."

So we, as Christians, being many members, are one body in Christ. The church needs every last one of its members from the smallest to the largest, from the youngest to the oldest. There is something for each one to do.

Let us consider more specifically some factors which determine church efficiency. It is evident that the first essential factor is people. Take the people out of the church and you have no church. Take Christ out of Christianity and you have no Christianity. A congregation to lead in worship and to inspire with ideals for Christian service is very essential. Churches can live without bells, organs, pulpits, fine architecture, or even ministers for a while. We can sing without hymn books or choir; pray without missal, prayer book or surplice; worship comfortably without cushions or carpets; commune without silver plates or golden chalices or individual glasses. But the one thing the church must have to exist is people. This does not mean that success will depend upon great numbers, but rather upon the fact of each one doing his or her bit, however great or small the number may be.

A second factor of church efficiency is this idea of partnership with God. Surely unless we work in harmony with God's will we will not be efficient workers. If we get at this thing in our own strength alone, we shall surely fail. The work of the church is God's work. We are simply instruments in God's hands. Too many times we take things into our own hands and lose sight of God almost entirely. God is called in at times simply to bless the mechanical program that we have set up. Let us wait upon the Lord and ask Him what His program is for our lives, our church, its various organizations and our community. In God's program there is

no selfishness, there is no envy, no hate, no half-hearted interest, no indifference, but a willingness to serve wholeheartedly, with sincerity of purpose, with cheerfulness.

A third factor in church efficiency is meeting the needs of all its people from the Cradle Roll to the Adult Department. The needs of each group are different. This is self-evident. We need not stop to argue that the needs of a six-year-old boy or girl or of a twelve-year-old boy or girl are different from those of an adult of forty-five. It is also true that the needs of a

six-year-old boy or girl are different from those of an eighteen-year-old boy or girl. The efficient church meets the needs of all these groups.

Let us, as leaders, or those who are responsible for the program of our churches, ask ourselves whether our programs are meeting all the needs of all our people. If not, why not, and how can we remedy them to include all the needs? A church really serving its people and its community in vital ways will so win the appreciation of the people that they will support it because they love it.

THE WARTIME PASTOR

MELVIN C. SMITH

WAR challenges every person to do his best. Particularly does it lay upon the pastor a responsibility which cannot be met unless he gives his utmost.

Perhaps you've wondered what a preacher thinks about when he faces his people. Possibly you have wished you knew his thoughts as he looks into the faces of those who have come to worship. After twenty years of ministry, I have endeavored to set down these things as I believe they come to the average pastor as he looks out over his congregation on a Sunday morning.

Well to the front of the church sits faithful old John Riggs. He is a farmer who has been working long hours since his boy has gone to the army, and there is no one to be hired to take the lad's place. Though advanced in years, John must start his day's work before dawn, and conclude it by lantern light. With him is his faithful wife who has always shared his burden. She is so weary she dozes off occasionally, though she makes a brave effort to keep awake.

John has told me that he is concerned about his tires. When he recently had them checked, he was told that he cannot expect to drive them more than 8,000 miles.

"I am doing a lot of walking during the week to save those tires so I may bring the family to church, pastor," he told me when I last called on him.

John and his wife have sacrificed to come to church today. I must give them something worthwhile. I must bring them a profitable message from God's Word.

Sitting in front of the Riggs' pew is Mrs. Rockford, Illinois.

Morton. It was only a few days ago that she received word that her son was killed in action. She is trying hard to be brave, but I know she is broken-hearted. Confidentially she told me she couldn't have endured the shock had not her Christian faith sustained her. She has come to church today to receive a sorely needed message of comfort which will enable her to bear her grief. I must not fail her.

There are the Ruggles children, two splendid boys and three attractive girls. The trouble with their home is known to the whole community. Both parents are working, and are making big wages. Most of their money is spent in taverns. The mother is earning a large check, and therefore feels quite independent. Family quarrels are not unusual in this home. There is talk of divorce. The children roam the streets after school is dismissed; I fear for them. Today I must say something to hold them fast in their Christian faith. The devil's got quite a head start in this family. The case is desperate.

Sitting in the last pew is Joe Farb. This is the first time his wife has got him inside the church in six months. Apparently she was just able to pull him inside the door, for he's sitting in the very last seat.

Joe told me this week that he's too busy making money to go to church. Says he's too tired on Sunday mornings. He's transferred all his religion into his wife's name since he started to earn big wages. Probably she had a hard time to get him to accompany her today. Without doubt she is praying that the pastor will say something to awaken him before it is too late. I must not disappoint her.

There's Blanche and Ruby Windell. They come from a nice home, but their parents never

and divine worship. I am certain they have never heard their father or mother read a verse of Scripture to them, or have ever seen them in prayer. These children have a longing for worthwhile things of life, but they must entirely upon the church for spiritual guidance. I intended to read only a few verses from the Bible today, but for their sakes I think I will read the entire chapter. The only time the girls ever hear the Scriptures is when they come to church.

Alph Thompson has come again this morning. Knowing the thoughtless, carefree life he is living, I doubted if I would ever see him in church again. He says he's out for a good time, since he's going into the army soon. He's recklessness abroad in the land these

days, and he certainly feels the effects of it. With places of vice on the increase, he has no difficulty in finding companions to accompany him in his revels. Oh, that I may be able to say something to help him get the right view of life.

There are also many in my congregation this morning whose personal lives I do not know. They have come out of a troubled world which hates and kills. Some are swept along by its turmoil. Others are bowed in grief, their heavy hearts longing to learn of the compassionate Christ at whose feet they may lay their burdens. Everyone of them needs the gospel of peace perhaps more than ever before in the history of the world. I bow my head in prayer that I may not fail them.

PREACHERS IN SERVICE CLUBS

WILL A. SESSIONS, JR., *Chaplain*

If some ambitious soul were to prepare a thesis on the subject, "When is a preacher not a preacher?" I am fairly sure that he would come to the conclusion that although a preacher is always a preacher, that he thinks of himself as somebody-else when he attends a service club. Why that is, is a mystery as yet undecided. Possibly it is because the minister is going for his supper that he feels that he can be "natural" and can cast aside his discipline, or possibly it is because he is not responsible for the success of the program that he feels that he can cut-up, but whatever his reason may be, only too many of my colleagues forget their place at such dinners.

Why should a minister feel it his privilege to use expletives around the club table? If one alluded to his swearing, he would be ready to fight, yet he uses "damn" and "hell" and "my God!" several times during the meal, in an effort to do the very thing that the reverent and the irreverent do when they seek to entertain with blasphemy. To be sure there are some men who pardon it much in the same way that they think it funny to hear the college professor laughingly say, "I seen," or "I seen." Yet surely the blindest preacher can tell that he hurts his position by such a lapse.

Of the men in clubs, one is a plumber, one is a hardware merchant, another a physician. Representing as they do these distinct types of men, they are, as a group, far more conscious

Merly, Kearney, Nebr.

of professional lines than the average man. The service club plumber listens with particular attention to any remarks on sanitation for that, he says, is right down his alley. The hardware man is all ears when the subject shifts to tools. Just so, all the men listen to the minister for each man feels that somehow God is his God, and that maybe this minister who is speaking will have words to say that will mean much to him personally in that God-relationship. Thus it shocks him to hear the clergyman drooling these unholy words.

Sometimes this happens not so much from the diction as from the subject matter. Men fit stories into two categories, those that are good, and those that are dirty. Only it seems that somebody has told preachers that if a story is to be good, it must be smutty. Any raconteur knows that the essence of humor and wit lies not in the amount of dirt, but in the amount of truth that it contains. Consequently when the layman is taught week in and week out to listen with respect to the illustrations that his pastor used from the pulpit it comes as a disconcerting experience to hear him fabricate risqué stories on the various members of the club.

Will Rogers used to say stick to the truth in every story, and at best to exaggerate only slightly. That was the thing that gave his stories such terrific punch. When he told us about Silent Cal, we knew he was telling us the truth. When he joked about the Okla-

homa Governor's drooping mustache, we roared with delight because we knew that the then Governor of Oklahoma had a drooping mustache. Yet how many times we have to sit to listen to preachers, of all people, tell stories about their friends who have "been out with some blonde," or some similar yarn that has not one word of truth in it. How much more enjoyable it would be to tell the quaint experience of Ed, the club's new papa, in learning to change his baby's trousers? Or of Jim, the richest man in the group, who manages to drive the oldest car? A bit of good-natured humor with its kindly picture of everyday perplexities, will go much farther towards making for peace and good-will among men than any amount of raucousness.

Of course, not all ministers fall into these errors. There are many who never let themselves slip. They never lapse into ribaldry. Yet sometimes it is from this latter group that the minister comes who seizes the opportunity of membership in the club, of the chance of speaking to the men, as the chance to scold them about their church attendance. Possibly this mistake is due to his false hypothesis that he should join the club because he can make such good contacts there, and that he can draw so many of the men into his church. Many preachers have been sadly disillusioned on this score. True enough the social contact is possible, but the nature of the business is altogether different from that of a church. Essentially the service club has been organized on the one basis of fellowship, not on the premise of saving men's souls. Its purpose has been essentially a get-together. Soliciting of all forms has been tabooed. Yet often at considerable personal sacrifice, the minister has joined a service club with the deliberate thought in mind that in the long run his membership will pay dividends to his church. This is a wrong idea, and utterly at variance with the principles of the club. Naturally when the minister who has joined with such intentions, finds that the men do not respond according to his expectations, he becomes sour, and proceeds to chide. Too bad! The men see through it, and think just a bit less of the church and the pastors because of it.

Professional speakers, as all clergymen are, manage to maintain a fair batting average with other men who speak to such clubs, but it would seem to me that they should be pacesetters, that the men could look forward and back to the times the ministers were to speak as the high points in their calendar for the year.

Maybe it is because of a visiting preacher who came to our club recently that all this comes so

pointedly to mind. He was breezing through on an evangelistic mission, and he proceeded to tell us that we were a bunch of chuckle-heads for living in Nebraska, which, of course, helped to get up my dander, for I like Nebraska. Then he turned to the man who has asked him to speak and apologized with words about like this, "I'm sorry, Fred, that I can't give these fellows a tail-twister, but I've been too busy trying to save their damned souls." There was a laugh from the men, not a hearty laugh. It was one of those perfunctory responses such as the applause people feel obliged to give whenever a person has finished singing, or reading or speaking, no matter how poor the performance may have been. Then the preacher launched into a story about the president of our club whom he did not know from Adam's off ox. It was a mother-in-law squib which might have been excusable had it not been for the fact that our president had buried his mother-in-law the week before.

Finally after a rumination or two the blunderer came to grips with the thinking of the men. He made a confession story of his early life with its humble beginnings and very human mistakes, of his yearning for a better chance, and of his joy that he had found in the church and the service of his Lord. "You can find the same joy if you want it," was his closing remark.

The last impression was good. As the men left the dining room, they were saying, "That fellow has what it takes once he gets down to brass tacks."

He had all right. What has left me puzzled is, was it necessary that he make us mad beforehand? Was it necessary that he show us that he could be irreverent, that he could be obscene, and coarse? Did all that uncouthness have to be revealed before he showed us that he had a spot of decency and genuineness in his soul?

I do not think so.



WEDDING SERVICE

The following service by Dr. Clinton C. Drexel Park Presbyterian Church, Chicago, is supplied in connection with a series of discussions on the following topics—

Opportunities to Meet Suitable Companions

- Chance Meetings
- Business
- Lodges or Clubs
- Dance Halls
- Sports, Outdoor and Indoor
- The Church
- Purpose of Courtship.
 - Where to go
 - What to spend
 - Behavior in public and in private
- The Engagement Period.
 - Length of time and reasons
 - Money
 - Health
 - Other Considerations
 - Behavior
 - (At present the demands of the armed services upon enlisted men would be prime factor for discussion).
- The Wedding Service.
 - Eloppements, what effects
 - Church Service
 - Expense involved
- Stay Married.
 - Your life is before you
 - Resolve to make it a success
 - Think and act as if you expect success

The Service

The Presentation

Minister: Who will present the bride in marriage?

Response: I Will.

Minister: You will take her right hand and place it in his, signifying you surrender her to his care and keeping forever.

The Location

Our Heavenly Father, we thank Thee for friendship, for its strength and sustaining power in life; but we thank Thee more for that eternal relation called love, in which two lives are joined and move and have their being in each other's life. We are here to honor that relation existing between these two, and we entreat Thee to bless us in this service. May

Jesus of Nazareth, who attended the wedding at Cana of Galilee, be present at this marriage, that He may be the head of this new made home, the silent listener to every conversation and the unseen Guest of every meal; that He may give this home His joy, His peace and His prosperity through all the years to come; we ask it in His name and for His sake. Amen.

Exhortation

Marriage had for its origin God the Father, and is the sign, symbol and seal of true love. By this union you are to become one in temporal interest and destiny, being one already in taste and feeling. You are to remember and keep not only the vows you take here in the presence of God and these witnesses, but also those tender vows you gave to each other with only God listening. Those are just as sacred and as binding as any that you may assume, and may I ask of you not to break the smallest vow or promise that you have given to each other. To break a small vow is an opportunity and excuse for breaking a larger one. On the other hand, constantly renew your vows that you may remember them. You will find we are only human. We have our faults and make our mistakes, and those who love us and live with us may be patient and tender, loyal, willing to forgive and willing to forget. Never let a day pass with a single misunderstanding between you; it is the misunderstandings that cause much of the trouble in married life—a misunderstood word or a misinterpreted look and then all goes wrong. Be frank; confess all; forgive all; close every day right and then there cannot be a bad day in your life, and every new day will be a day of love and companionship. Your companionship has been built upon the three eternal virtues of an attentive ear, an instructive tongue and a faithful breast; and these three must be the bulwark of your home—an attentive ear to each other's sorrows and joys whatever they may be—an instructive tongue that speaks only with the thought and in the tone of kindness and love—and a breast faithful to the secrets of the home which must be carefully kept and cautiously guarded. Do not tell your misunderstandings outside of the home—to do so is traitorship; it only increases and exaggerates the trouble—it never settles it. True, you will find those who pretend to be your friends who are glad to listen to such, but beware, they are not your friends. If you will ask the strength and help of your Heavenly

Father, He will give you the strength, forbearance and patience that are necessary for a happy home. And now, in token that your hearts are joined together in such love, you will please join right hands.

Hand Clasp Vows

Mr. . . .

This woman whom you hold by the right hand is to be your wife. In your life, character and conduct lies all of her happiness in life. She has given you the most sacred thing under Heaven—a woman's life and a woman's love. She can give you nothing more. And you may bring her great joy or cause her tragic sorrow. It is not what you may bring to her in a material way that will make happiness—riches without love are nothing—"the gift without the giver is bare." Rich gifts wax poor when givers prove unkind. But it will be the practice of those same virtues as husband that you have shown as lover that will keep her won to your heart. And you vow here as you have promised her that you will be true and loyal, patient in sickness, comforting in sorrow, and under all circumstances and conditions that you will be willing to forgive and forget. Do you so vow?

Miss. . . .

This man whom you hold by the right hand is to be your husband. In your life and love lies all of his help and inspiration in life. He is going to look to you for encouragement, for cheerfulness and confidence. No matter what the world may say or may think; people may forget him, neglect him, lose confidence in him and turn their backs upon him, but you must not. It has been truly said: "Behind every successful man stands a more successful woman," and may your life be the inspiration and your love the protection that he will need to play the part of life well. And you vow here, as you promised him, that you will be patient in adversity, ministering to him in affliction, comforting him in sorrow, and that at all times you will exercise the love that forgives and forgets. Do you so vow?

Ring Service

Mr. . . .

Have you the ring to present as a symbol that these vows shall be faithfully kept and performed?

The ring is presented.

You will further seal your vows with this ring.

Mr. . . .

Do you vow in placing this ring upon her finger that your love will be as unchangeable as its form, as unending as its circle, and as radiant as its lustre. Do you so vow?

Miss. . . .

Do you vow in accepting this ring that your love will be as unfading as its splendor, as enduring as its shape, and as endless as its circle. Do you so vow?

This ring is indeed to bind and hold you lives together, come what may; and whenever or wherever either of you may see this ring may it call to mind and heart the obligations you have taken here with your hands resting on God's Holy Word, and those tender vows you gave to each other in secret with only God listening; you vowed that you would be patient, tender, forbearing and forgiving, thus in the difficulties and misunderstandings of life may that ring remind you of these obligations and call to heart those tender vows, teaching you and telling you to be kind, forgiving and forbearing; thus speaking to you the ring will indeed bind and hold your lives and hearts together.

The Proclamation

Therefore by the authority vested in me by Church and State, in the name of the Father and of the Son and of the Holy Spirit, I pronounce you husband and wife.

You will seal the wedding vows with the marriage kiss.

Benediction

Eternal Father, we entreat Thee for Thy blessing and beseech Thee for Thy guidance: these two go out upon this new pathway of life; give them strength for their tasks, encouragement for each discouragement and prosperity as a fruit of their toil. And, O Father, watch their steps and guard their lips, lest in a moment of anger or haste they do a thing or say a word that would cause love's fair dream to fade away or love's fair flower to droop and die; but when they have wronged each other (as we all do for we are all human) may they have the love and loyalty to forgive and forget.

Grant that though the tasks of life are hard and the day is long, still at each eventide may they know the joy, the sweetness and strength of love's old story and love's old sweet song. And may that love that "beareth all things, believeth all things, hopeth all things, endureth all things, the love that is kind, not easi-

voked, seeketh not her own, taketh no account of evil," may that love bind and bless, secrete you one to another, now and ever-re.

The Lord bless you and keep you,
The Lord cause His face to shine upon you
and be gracious unto you,
The Lord lift up His countenance and
give you peace,
Through Jesus Christ our Lord. Amen.

As We Had Planned

To-day I went downtown
Where often you and I
Had gone to see
Many things in the windows of the shops.
But they were not as gay to-day
As it was only I
Who walked and looked.
You were 'over there,'
Somewhere, I knew not;
But this I knew
That you were at your task
Buoyant and as brave
As any one who ever went
To the behest of Country and of King.

Pray that some day,
Not too far away,
You'll be back home again
And we can walk downtown
And see gay things
In the windows of the shops;
But better still,
That we can live again,
In our early love we'd planned."

—G. A. Leichliter, Toronto, Can.

Tomorrow

One day the Lord gave me a job to do;
But I had other selfish plans in view,
And so I said, "Lord, I will work for you,
Tomorrow."

The next day dawned. The Lord's job faced
me still;
Once more I met Him with my stubborn will,
And answered, "Lord, you'll have to wait until,
Tomorrow."

And still another day passed swiftly by;
I knew that job was there for me to try,
But once again I gave the same reply,
"Tomorrow."

Tomorrow came; the job was never done,
For I had whispered 'ere the day begun,
"I'll do it, Lord, before the setting sun
Tomorrow."

Then suddenly it seemed the Lord had gone;
He wanted one He could depend upon
To do His work today; not shove it on
Tomorrow.

Too late I learned how selfish, mean and rude
I was to Him; yet haughty and unmoved
I offered only as my gratitude,
"Tomorrow."

I know that when I face that crucial day
When I the Lord will need without delay,
He will not glance at me and vaguely say,
"Tomorrow."

So now when'er the Lord reads off my name
For work He'd have me do, I'll not complain,
Or let my stubborn will and tongue exclaim,
"Tomorrow."

—Rev. George W. Wiseman.

MUSIC FOR CHOIR AND ORGAN

lude
Singing to the Lord—*Tosti-Nevin*
O What a Saviour—*Smith*
Adoration—*Borowski*
Liebestraume—*Liszt-Nevin*
Angel Voices—*Sullivan*

them
Fear Not, O Israel—*Spicker*
Sun of My Soul—*Lemare*
Love the Lord—*Sprouss*
O Lord, How Excellent—*Ambrose*

Offertory
Magnificat—*Pitman*
Ave Marie—*Schubert*
The Lord is Exalted—*West*
Still, Still With Thee—*Foote*

Postlude
Festal March—*Calkin*
At Evening—*Kinder*
Temple Postlude—*Petralli*
Light at Eventide—*Gaul*
March—*Handel*
Choral—*Boellman*

The Editor's Columns



Keep Witnessing

THE Christian is always witnessing for Christ and the Church. Contrary to the ideas of many, it is not necessary to go to some far-off land to tell others of Christ's power to save. Often an effective witness may be made in the home, at the office, or in the church. Then, too, often the sweetly silent life burning with sacred love may be a more effective testimony than the tongue can utter. Our Lord said, "Ye are the salt of the earth; ye are the light of the world."

Keep witnessing is just as necessary as "Keep 'em flying." Don't put your light under a bushel. Some one has added, "If you are under a bushel be sure that Christ never put you there; you crawled there yourself."

Yes, there are innumerable ways of witnessing. You in your way, the other fellow in his way. All of us have the gifts of God. These are given that we may use them. There is, or was, I don't know how well preserved it is now, in St. Paul's Cathedral in London, a tablet to the memory of a great soldier and saint, General Charles Gordon,—“Chinese Gordon,” on which is inscribed these words,

“Who at all times and everywhere gave
His strength to the weak
His substance to the poor
His sympathy to the suffering
His heart to God.”

You say, that's all right, he was a great man and had many opportunities of doing good. Is not life made up of a lot of little things? If the church of Christ is to be built more of His followers must realize the responsibility of witnessing. In war time more than ever the call is to witness to the power of divine love to redeem and bless life.

The technique of this important phase of a Christian's life is to be determined by his ability. What's your talent? Is it teaching, singing, hand-shaking—a member of the “Happy Society of Hand-Shakers” isn't bad, or what have you? How about the new family who moved into your community—did you call on

them and invite them to church? How about your time? Do you put first things first? How about your “Priorities”? Is one of them witnessing?—*W. Franklin Harkey.*

God in History

It is truly indicative of the spirit of Western man that even in the midst of this most brutal of all wars there should be so much planning for a just and righteous peace to follow it. We simply refuse to accept the notion that wars are inevitable. We persistently cling to the conviction that something can be done about them to stop them.

That conviction is in our bones. It is our heritage. It is the effect that our religion has had upon us—always facing the worst, always hoping for the best. It is because we have learned that God is not apart from what goes on here, that He is in the historical process, and that He works to establish His Kingdom in this day when the “glory of God shall cover the earth as the waters cover the sea.”

It began far back in the days of God's revelation of Himself to the Hebrews. For them God was in the historical process, and, because He was, things that happened made sense, had purpose, contained hope. Even the captivity in Babylon could not dismay them. God was in that, too, using their enemies as a means to His purpose, overruling the plans of the wicked men for His glory.

The years passed. Christ was born. Christianity went out into the Roman Empire, into persecution, and death, but with the conviction that, in Christ, God had entered history, endured all that men must endure, and overcome all and banished death. God was in the historical process—forever in it—raising men to new heights, new levels of life, assuring them that “with God all things are possible.”

The resulting outburst of confidence and hope among men was inevitable. It was expressed in St. Paul's question, “If God be for us, who can be against us?” This question was answered by generations of men who believed that God was working His purpose out in the world and that

ce He was, there could be no such thing as
rash fate, or hopelessness, or the triumph of
darkness, or the victory of evil.

Man had a reason for his hope and his renew-
ed attitude toward life. It was the knowledge
that he was a co-worker with God in this world,
and that, in itself, was the assurance of victory.
It was, too, the encouragement to try, and
try again for peace, and human
brotherhood and justice.

We are still trying, still hoping, still planning
for these things. We cannot help it. We are
endurable optimists. We shall always be as long
as we keep the ancient faith of the Scriptures
that God is here in the historical process and
that victory belongs to Him.—*William C. Ker-*
nan.

Lafayette Saw It, Too!

WHEN you step out of the New York
Central depot at Niagara Falls, New
York, turn right, and walk to the end
of the street, you enter the park that leads you
to the American side of the falls, which is the
night-moon capital of the western world. The
couples along the walks, who do not see you at
first, and around whom you must walk if you are
not, and to have a series of collisions, are just recent
additions to the already overwhelming number
of newlyweds who have made Niagara their
wedding goal.

Taxi drivers try to sell you a trip for three
dollars each. Guides try to sell you their serv-
ices if you drive your own car, but if you are
travel wise, you walk along towards the roar
of the falls, which you know is the drop of the water on the
American falls, 176 feet in height, and 1,060
feet in width. You can stand right at the head
of these falls, except for two difficulties that
often occur. First, the wind may be blowing
from the water towards the land, and in that
case you are in a heavy shower, even though
the sun is bright, shining down upon you. Sec-
ond, there are so many people crowded there
trying to take pictures that you get prok-
ed because you cannot get there yourself
to take a picture.

Another little walk takes you to a piece of
rock jutting out into the water from which
you can look down upon the Canadian falls on
the Canadian side of the river, the length of
which is a little over three thousand feet. As
a patriotic citizen of the United States, you do
not feel exactly pleased to discover from your
card filled with unnecessary statistics that the
American falls have only 7 per cent of the

total water, and that the Canadian falls have
the other 93 per cent.

Nothing interests you more than the simple
marker saying, "Lafayette spent two hours at
the falls when he visited the United States after
the Revolutionary War." From this marker we
feel ourselves lifted into fellowship with all
who have visited and admired the falls. What
a great Fellowship. But how infinitely greater
the fellowship for the Christian of those who
know and love the Lord Jesus Christ, and who
have spent not merely hours with Him, but
days and years in fellowship by faith and
through love. That is the fellowship worth all
else; such fellowship is the Pearl of Great Price
for every man on earth.—*Charles Haddon*
Nabers.

A Mile And A Half From Church

WE'RE a mile and a half from church, you
know,
And it rains today, so we can't go.
We'd go ten miles to a dance or a show
Though the rain should fall and the winds
should blow.
But the church is different we'd have you know.
That's why when it rains we just can't go.
But we always go to the things we like
And we ride if we can, if we can't we'll hike.

We're a mile and a half from church, you know,
And a tire is flat so we can't go.
We'd fix it twice to make a visit
And if there's a ball game we wouldn't miss it.
We'd mend the tire if at all we could,
And if we couldn't, we'd go afoot,
For hunting pleasure is all the style,
So the church will have to wait a while.

We're a mile and a half from church, you know,
And our friends are coming, so we can't go,
To disappoint friends would seem unkind,
But to neglect worship we don't mind,
If we may please our friends on earth
And spend a day in feasting and mirth.—
But, sometime, when we come near the end of
our days
We'll go to church and mend our ways.

—*George C. Degen*



CHURCH METHODS

Plans and Ideas Used by Active Pastors
That may be Adapted for Use in any Parish

The Brave!

To win the fight
However fierce or long
Is not the highest good
To which one might aspire,
But rather were it better
That one lose the fray
Than that he play the knave
To gain the triumph

To lose, yet take the conqueror's hand
And smile, and tell him
That you fought him like a man,
That's worth the while;
And when they finally
Reckon up the scores,
Such men will also be the brave.

—G. A. Leichliter, Toronto, Can.

The Expositor is a medium for the exchange of ideas and plans found workable in any phase of Church and Parish activity. Does your idea put to work smooth the way for greater achievement in your parish? It may do that for some brother Minister, if you present the plan to him. Obviously you cannot undertake to write a letter to every minister, hoping to find those in need of the idea, because there is one YOU, and there are 220,000 Ministers in this country. Your idea in brief form, printed in *The Expositor*, may reach the men who will welcome your help.

A Phonograph Record for the Bride and Groom

This novel and original idea comes from the Rev. Ralph I. Sbockey, of St. John's Lutheran Church, Westville, New Jersey.

He says: "I am sending an idea I have been using for some time. In addition to giving the young bride and groom a wedding certificate

I also give them a phonograph recording of their marriage ceremony. A portable phonograph recorder is placed in an inconspicuous corner of the auditorium and the microphone is concealed on the altar. And, thus, my wife who operates the machine is able to record the entire ceremony on an eight inch record. The recording should serve as a friendly reminder of their vows and should be an interesting part of the wedding anniversary each year.

The Every-Member Canvass

Many hundreds of Churches throughout the land will conduct an Every Member Canvass sometime before Holy Week. In making plans for the Canvass, whether it is designed to care for the annual budget, or to bring in new members, changes having come upon the Nation in the last year must be taken into account. In many localities the male membership still on the home front is not available for organized personal calling. In hundreds of homes, one or more members are working at night and sleeping in the daytime. Of course, ban on driving makes all civilian activity, not actually connected with the health program of the community, a "walking" reality.

The pastor cannot hope to carry the increased daily program brought to him by present conditions, and assume the responsibility of a personal canvass. Why not, therefore, put your plan into brief form, and make your canvass by mail. The appeal will not require any dramatization at the present time. People know that their religious freedom is at stake in the present conflict, hence it is not necessary to dwell on the general need for supporting the Church.

Specific items for which support is sought should be set forth briefly, giving the amount or totals to be aimed at. This is a reasonable courtesy to a membership expected to allocate money or effort to a cause.

The appeal should be accompanied by a card, which are shown clearly the items for local work, and those for National or Foreign work, ample space for signature, address, and amount, which the member will be asked to return at a specific time. See that this date is given as clearly as the dates on tax blanks or utilities invoices are shown. If some are not returned, be ready to send a *reminder* by mail, simply calling attention to the omission, marking it clearly with the word, "Reminder" and this does not bring results, you may safely assume that a personal call is necessary. The member may have moved, or some pastoral attention may be needed.

Effective Preaching

The following quotation from an article on the subject of preaching is especially apt today, when preaching must reach the hearts of those who come "seeking." Preaching is serious business. It is not entertainment, it is not education, it is not offering comfort to the righteous and the sinner. It is the regeneration of souls, bringing them "How to be born anew," thus bringing them to Christ as the one means of salvation. Here is the quotation:

"Knowing the need, the Christian preacher is to the Word, and nowhere else, to solve the need. To that end he must use the whole counsel of God. He cannot afford to cramp the Word into a preconceived and universal homiletic outline. He cannot afford to set forth a summary of his own ideas on a given theme, lightly flavored by a text. The text must speak for him, and through him to the audience, exactly as it stands. Much of the proverbial dullness of preaching is due to the mental sluggishness of the preacher, under which he fails to study his texts, or let them expand with his growing awareness of life.

"The glowing dynamic facts of Scripture must sparkle before the eyes of the preacher; must quake with the charge of life radiating from the text, that it can make a man new to God, that it can fit man for God's work; he must be a transformer, he must convert that tremendous charge from the quiet page into pulsing heart of the hearer. The preacher's problem is not *where to get material*; but how to shape, convey, and direct the Word of God to reach the hearts of the listener.

Here is the Word, here are the people. If the preacher knows the needs of the people, and understands the power of the Word, he cannot but bridge the gap."—*Richard R. Caemmerer*.

Loyalty

Tucked away amid lurid news items in a metropolitan newspaper was this brief comment on the death of an insignificant actor: "He played minor parts like a master." What more need we know about him? How we need to lay those revealing words to heart! Our lives are a mosaic of minor parts—dish washing, mending clothes, writing letters, answering door bells, visiting the sick, breaking bread with friends, and performing a hundred commonplace tasks. How we play our role in this daily drama determines not the degree of skill, but the height of our joy. 'Tis not the absence of money which leaves us poor, but the poor spirit in which we play our minor part. Of a truth, those who lie in forgotten graves are the nameless persons who were careful never to do more than duty demanded, who failed to see the hidden romance in life's minor parts. Pray not for great opportunities. Pray, rather, for willingness to do little things in a great way!—W. W. Argow, in "*Victorious Living*."

Sacred Concert at Evening Service

Organ Prelude—Adagio in E Major,—Bridge.
Choir—Prayer,—Guion.

Hymn—The Church's One Foundation.
Prayer, by Pastor.

Chorale No. 3, Franck (organ).

Solo, select according to available talent.

Instrumental,—Romance,—Wienanski.

Solo, with Instrumental,—Lamb of God,—Bizet.

Fantasia and Fugue in G Minor, Bach.

Reverence and Praise, Arranged from Beethoven's "Moonlight Sonata."

Solo and Choir,—Heavenly Father,—Schubert.

Address, "Influence of Music on the Church."

Hymn—My Faith Looks up to Thee.

Choir,—Jesus Our Lord, We Adore Thee, James.

Choral Benediction.

Organ Postlude,—Toccato, from Fifth Symphony.

—*First Baptist Church, Shreveport, La.*

Prayers For Men in Service

If you have not secured a copy of this 30 page booklet of prayers by Army and Navy Chaplains and others, edited by G. A. Cleveland Shrigley, you may be denying yourself a source of helpful and inspirational suggestions.

The American Way

A refreshing bit of reading, "Why I Favor Private Enterprise," by H. E. Coffey, condensed from Forbes, and printed on page 105 of Reader's Digest, November, 1940, will provide you with a picture of the mental attitude of thousands of American citizens, from North Maine to South Texas. Our citizens are not afraid of hardships, nor poverty; they are afraid and suspicious of anything that resembles restriction of a voice in making decisions that change their living or working conditions, and resentful if it appears to touch religious freedom.

Often the charge is placed at the door of the Church that it has lost contact with the people. These are days when both the Church and the Government need to keep in touch with the people; in their hands lies the solution of the problems that vex the world today.

What Is a Soldier?

The answer to this question was recently displayed on the outside bulletin board of a Church. It is also discussed in a bulletin issued by the Federal Council of Churches, 297 Fourth Avenue, New York City, entitled, War Emergency Activities, Vol. 25, No. 9, Part 2, November, 1942. If you have not put your name on the mailing list for these bulletins, you may find it helpful to do so. There is no fee printed on the bulletin but if there is a slight fee, you will be advised when your request is received at the Council Headquarters.

They Can Pray

There is a spiritual centripetal force at work today throughout the world, drawing the churches closer together. Simultaneous and united prayer helps to bind the churches of the world into an unbroken and an unbreakable fellowship in this time of tragedy and suffering brought on by war. While there are many things that Christians are prevented from doing because of circumstances over which they have no control in dark days like these, yet there is always one thing they can do—they can pray. "Men ought always to pray" in times of war as well as in times of peace.

Picture Stories From The Bible

A number of reviews of volume one of Bible Comics were published in the December and January issues of *The Expositor*. The following is from

Charles Haddon Nabers: Here is something new! Bible continuity book that is done in the manner of the "Comic" which the children of the nation read so avidly. It is more than well done—it is so well done as to interest the adult Bible student far more than one would imagine until one has turned through the little book, studied the pictures, and read the descriptive sentences which are not only adequate for the complete understanding of the Old Testament story, but at the same time completely in line with the Scriptures.

Nine great Old Testament stories are given in picture form in this first issue, and more are promised in the near future. The best way to ascertain the value of the book is to try it on the boys and girls of the Junior and Intermediate ages. For ten days it lay on my library table, and was offered to all such youngsters who came near. Without exception they buried themselves in it until pulled away, wanted to know where one could find had for themselves, and when another different book would be published. It will help the Sunday school teacher. And, if parents have had to learn the travels and experiences of many a comic supplement character by being adroitly forced to read the "funnies" regularly to their offspring, may, yes, maybe, fathers and mothers will be compelled to learn some of the stories and characters of the Holy Bible by being forced by their boys and girls to read these Picture Stories to them. If so, wonderful! Amazing!

China Relief

The unprecedented privilege presented to American Christians to extend constructive help to the indomitable Chinese citizenry, our Allies, should receive FIRST place in our thinking, our prayers, and our giving, during the Lenten season.

Most of us cherish the comments on the "reservoir of good will" builded through the years by American Christian Missionary endeavor, but the "reservoir" must be nourished without ceasing.

Let us be literal in our thinking and acknowledge that China is doing much of our fighting for us. While her citizens are being bombed out of homes and industries, we are, by the grace of God, permitted to carry on our family and community life in comparative safety.

The China Aid Council, 200 Fifth Avenue, New York City, will furnish information to any Church interested in showing our gratitude in a concrete way. The illustration on the opposite page, showing children of China busy with the mechanics of living under WAR conditions, loaned to us by the China Aid Council, is a realistic reminder of the lot of the children of any and all of the countries under actual fire of the enemy.

These children are the leaders-in-the-making of the world of tomorrow. How much will Christian America do to influence their attitudes toward world brotherhood?



China's "First Lady" whose devotion to the care and rehabilitation of China's homeless children has become proverbial.



DARWIN XAVIER GASS

Three of the list are mystery-comedies:

Showdown at Sawtooth by E. Clayton McCarty. 5 m. 4 w. The scene is the lobby of Slim's desert hotel. Slim is also the keeper of an air beacon, which is the cause of the action. The beacon is smashed with intent to cause the wrecking of a new army plane. Which of the guests is responsible and which is on hand for the special purpose of discovering the enemy agent? The plot is good and well worked out.

Plane Crazy by Dorothy Rood Stewart. 5 m. 7 w. 9 extras. Jimmy Haleon really wanted to fly. His family was not air minded, but Jimmy found a way to further his ambitions—at least he thought he did. His schemes and secret endeavors have many humorous turns, and appear to be getting along in good order. But then things happen fast. Everything goes out from under him. His ambition, needless to say, ends on solid ground with his father's blessing added.

The director of a near-by theatre, needing money to pay for equipment, and the nephew, also needing money, impersonate physicians and are all set to extract the needed funds from a wealthy client who appears for psychiatric treatment. The client is, in the meantime, developing interest in the theatre. But then the constable begins visiting the office, and the client's husband puts in an appearance, and to top it all, Dr. Carruthers forgets that he is on vacation and visits his office. There is the usual happy ending.

The Very Light Brigade by Kathryn Prather. 8 m. 7 w. Peggy Richardson is saturated with the thought of preparedness to the point of organizing a Girls' Brigade. The Brigade really does things—things that are not funny to numerous persons (but the audience will get a laugh).

Ask for the Moon by Olive Price. 11 w. Set in Williamsburg, Virginia, where a motion picture is to be made. One girl gets the historical director and another gets what she was more interested in, a part in the picture.

Row-Peterson has also released a number of shorter plays that will be of interest to drama groups. All books sell for 50¢ each unless otherwise noted. These include three one-act royalty plays: *My Late Espoused Saint* by Frank Durham. Comedy. 2 m. 2 w. *For the Love of Allah* by Phil Milhous. Folk farce. 3 m. 3 w. *A Hero Is Born* by William Kozlenko. Drama dealing with the Pearl Harbor episode. 3 m. 2 w.

Eight new one-act non-royalty plays are as follows: *Upward and Onward* by Marion Leonard Bishop. Farce melodrama. 1 m. 4 w. or 5 w. *Last Night's Paper* by Anne Walters. Comedy. 3 m. 3 w. *Road Closed—Detour* by Walter Stone. A thought-provoking drama. 6 m. *George Washington Fourth* by Margaret Hope Weber. Negro characters. Patriotic. 2 m. 2 w. *Net Result* by Edna C. Culvern. Comedy. 6 m. 1 w. *A Cup of Sugar* by Walter Stone. 4 w. *A Man for Washington* by Marion Wefer. Comedy. 5 m. 2 w. *When Abe Lincoln Kept Store* by Branson Blake. 35¢. Character study of Lincoln as a young man. 5 m. 3 w.

If He Could Speak by Harold G. Sliker is a royalty choric pageant appropriate for Washington's Birthday or other patriotic occasions. 9 m.; speaking-chor; singing choir; Colonial dancers; male sextette; string ensemble.

SERMONS

THE CONVERTED

RICHARD BRAUNSTEIN, MAJOR

Chaplain U. S. Army

When thou art converted strengthen thy brethren."—Luke 22:32.

THE converted are in constant need of exhortation and stimulus in order to make their lives count for the most in the ideals and values of the Christian life. While many sermons are addressed to the unconverted, not many are for the unregenerate. As a matter of fact at least two-thirds of a pastor's messages are prepared with the intention of feeding the Christian life and inspiring the convert to industry and service. After a person has been inducted into the school of Jesus it is his privilege to learn by doing—the only efficient way to learn in any sphere of endeavor is by doing. The athlete does not build up muscle strength by reading books on how to go through the motions of some "daily dozen." The reading of books is a means and not the end. The motions must be gone through consistently and faithfully.

Jesus said, "If ye know these things, happy are ye if ye do them." Nobody knows anything about the mercy of God who is not merciful. Nobody knows anything about the justice of God who is not dealing justly. Nobody knows what it means when it said, "It is more blessed to give than it is to receive," who has not tried the experiment in daily touch and contact. Nobody knows the meaning of the love of God—in so far as human thought can grasp it. Nobody hopes to grasp the meaning of God's love—who does not wish with a passionate yearning to be the world's lover. The Christian life is never fully realized in its sweep and scope until it is put to work. We may entertain some fine spun theories concerning its attractiveness, and hold to intricate philosophies concerning its usefulness, but the best way to appreciate and

interpret the Christian life is by putting it to work.

There are many definitions of conversion and the approach to God is by diverse routes and varied methods. The test of conversion has nothing to do with method. Conversion proves its validity not by what it says, but by what it accomplishes. In the last analysis, it is turning away from a self-centered to a God-centered life.

As soon as the first disciples experienced conversion, they made it the business of their lives to make others experience it too. This they did by introducing Jesus Christ to all with whom they came in contact. Their message was, "We have found the Messiah." The record goes on to state, "And they brought them to Jesus." Those first followers were like men who had been desperately ill and cured, and they were eager that the illness of the world should be brought to the place of healing at the feet of the Great Physician. This is the function of the converted: It is an ambulance corps. It goes out into the highways and byways and gathers the world's sin-sick and heart-weary into the central place of healing and restoration, which is the fellowship of the Church of God and the companionship of the friendly heart and sympathetic hand. The Christian life is sharing. Christians are expected to share their blessings. They are instructed to divide their inheritance. Christians are not enriched so that they might be wealthy, but that they might have the means to be benevolent. They are not to corner their blessings, but bless their corners. If by the grace of God, life has been made less difficult for us, it is our business, based on all the laws of stewardship and all the ideals of trusteeship, to make life less difficult for others. If we believe in Jesus Christ for the good He can do

Medical Center,
Washington, D. C.

us we will certainly believe in Him for the good we want Him to do others. By as much as Saint Paul believed "the truth as it is in Jesus," by so much was it inevitable that he should have had a passionate desire to preach it to others.

It has been said, "The heart of every good thing is catholic and expansive." It wants to go out to service. It is said, charity begins at home. Of course, that is true in a measure. Like most rhetorical phrases it sounds clever and is quotable. The only reason why charity begins at home is because it has to begin somewhere. But charity is not charity when it insists on staying home. If it stays home all the time it will eventually become pale and sickly. If it would keep "that schoolgirl complexion" it must take exercise. If it would maintain its health and glow and enthusiasm and virility, it must travel the trails and traverse the paths of human need and address itself to human want. If it would continue to a ripe old age of usefulness, the more it is away from home the better. Scholar-

ship is catholic and expansive. It gathers unto itself the wisdom and lore of the ages, not for its own sake but for the sake of the world's mental development.

Medicine is catholic and expansive. It makes great discoveries and creates new cures, not for the purpose of reading learned papers at the academy, but for the elimination of disease and the wiping out of suffering. Science does not hoard its secrets. To the contrary science broadcasts its findings and contributes them to the industrial and economic progress of its age. Art wings its treasures over the face of the earth for the enlightening of the human race and the culture of all people. Literature does not lock its utterances of classic prose and poetry between steel doors. No. Its presses are ever busy and pour out their inspirations and suggestions into the marts and shops so that men and women may derive learning and gain information and ignorance might be expelled and knowledge might assist a bewildered world to solve its problems and answer its questions.

A SWORD FOR YOUR BATTLE

CLARENCE EDWARD MACARTNEY

"There is none like that; give it to me." I Sam. 2:9.

ONCE on a windy November day I climbed the Abbey Craig, near the City of Stirling in Scotland. It was from that eminence that William Wallace, the Scottish patriot, watched the English army on the eleventh of September, 1207, when it attempted to follow him across the Firth of Forth and was cut to pieces by the Scottish army. In the Memorial Tower which now marks the scene of the battle there is preserved the sword of Wallace. As I looked upon that huge two-edged weapon and wondered at the strength of the arm that could wield it, I felt that I had come closer to William Wallace than The Scottish Chieftains, or any legend or any painting had ever brought me. All his proud defiance of King Edward, his victories, his defeats, his wanderings, his escapes, his wild adventures, and his final death on the scaffold came back to me as I gazed upon that sword. There was his own sword! It had been wet with the blood of his foes. His followers and his enemies had seen it flashing in the sun-

Pittsburgh, Pa.

light, as with his tremendous strength he brought it down upon the heads of the English soldiers. That sword is a symbol of all the struggles and all the heroism of the Scottish people.

The habit of preserving weapons of famous warriors is a very ancient one. It goes clear back to the days of David and King Saul. The Tabernacle was at the town of Nob, and where the Tabernacle was, there was the nation's shrine. The sword of Goliath with which David had cut off the Philistine giant's head, after he had felled him with the stone out of his sling, was deposited at the Tabernacle. Behind the ephod, the sacred breastplate with its mystic gleaming stones, and the Urim and the Thummim, carefully wrapped in a cloth, rested this historic sword.

Hard and difficult days had come over David since he had last seen that sword. The victory that he had gained over Goliath, and which had made him a national hero, had made him the object of the ferocious jealousy of the gloomy and rejected Saul. Despairing of life, David had fled from the court of Saul, and in his flight he came to the town of Nob, where

the Tabernacle. Hungry, weary, sad at heart, lonely, and perhaps beginning to lose faith in God, David entered the sacred place and persuaded the High Priest, Ahimelech, to let him eat of the Show Bread which was set out before the altar in the holy place. His hunger eased, David told the priest that his departure from the court of Saul had been so hasty that he had brought no sword or weapons with him. He asked Ahimelech if there was not a spear or a sword there that he could have, so that he could go forth armed and ready for battle. Ahimelech answered, "The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here, wrapped in cloth behind the Ephod; if thou wilt take it, take it, for there is no other save that one."

The moment David heard that, his eyes flashed and his countenance brightened, and he exclaimed, "There is none like that; give it me!" The priest then went behind the Ephod, and unfastening off the cloth which covered the great sword, put it in the hand of David. As David gripped the hilt of that huge weapon, his heart leaped within him and a current of strength and energy and courage seemed to pass out of his sword into his body. Once more he lived over that great day of his battle with the giant. Again he saw himself arriving at the front, just as Goliath came forth to challenge the army of Israel and to heap insults upon the God of Israel. Again David heard the scornful reproaches of his brothers, who told him to go back and care for those few sheep in the wilderness. Again he saw himself discarding the heavy armor of Saul which had been brought to him, and with his sling in his hand, and a prayer on his lips, going forth to meet the Philistine champion. Again he felt the sling swinging around his head as he sank the stone in the forehead of Goliath. And again he saw himself going forward to take the giant's sword from him and cut off his head. All that came back to David as he gripped the hilt of Goliath's sword. No wonder he exclaimed, "Give it me; there is none like that!" The sword with which he had cut off Goliath's head was to David a symbol of the great victory that God had granted him in the past, and an encouragement to him in his present critical hour as he fled from the wrath of Saul.

THE POWER OF A PAST VICTORY OVER TEMPTATION AND SIN

This sword which David unexpectedly found on his day of need, reminding him of his victory over Goliath, now becomes his own sword,

and arms and girds himself for the battle. Thus the sword of Goliath is a striking parable of the truth that past fidelity to the right gives us strength today over our moral and spiritual enemies. "Whatsoever a man soweth that also shall he reap." Those words are generally quoted in connection with sowing the wrong kind of seed, and as expressing the truth that a man's evil deeds come back to him. It does, indeed, express that solemn truth; but that was not all that Paul said. If he said that "he that soweth to the flesh shall of the flesh reap corruption," he also said that "he that soweth to the spirit shall of the spirit reap life everlasting." David sowed in faith and in courage against the enemies of God over Israel, and now in his hour of need he discovers for his weapon the sword of Goliath. His victory comes back to him. He sowed courage and faith, and now in a critical hour he reaps it.

Past fidelity to God brings a rich income tomorrow. Resistance to temptation today means strength in the presence of temptation tomorrow. The very recollection of David's past encounter with the giant, and his victory over him, now girds him with strength and hope for his present situation. If God delivered him then, he will deliver him now. If he won his battle then by faith in God and through prayer, faith and prayer will win this battle, too, for him.

The Indians had the conviction that when they conquered and slew an enemy the strength of that enemy entered into the body and spirit of his conqueror. That certainly is true in the moral and spiritual world. Whenever we gain a victory over temptation and sin, we are made stronger for the next battle. As the old hymn puts it,

"Each victory will help you
Some other to win."

But some might ask, What about those men who had dark and sinful chapters in their youth, and yet were mightily used of God? There have, indeed, been, instances of that: men like St. Augustine, who wallowed in the mire of sensuality; John Newton, the sweet singer of the hymns, but once the vile slave dealer; and John Bunyan, whose youth was godless. All these men were mightily used of God. Yet they are the exceptions rather than the rule. The great contribution to righteousness in the world and the Kingdom of God has been made by men who by the grace of God were kept from gross transgression. And even those very men who were delivered out of evil living and bore noble witness to God and were greatly used by

His Holy Spirit to the helping and saving-of other men from sin, lamented the days of their wandering and transgression. What sorrow and pathos there are in the words of John B. Gough, that great temperance orator, who "shortened the distance between a smile and a tear in oratory" and devoted the gifts of dramatic art to the cause of righteousness. Looking back over his past, John B. Gough sadly lamented his lost years and the scars of sin on his soul. He fell dead when delivering a lecture in the Academy of Music, Philadelphia. His last words were: "Young man, keep your record clean."

II. HOW EVIL DEEDS COME BACK

We have spoken of the return of good deeds, and how fidelity to the right and resistance to evil yesterday gives the man strength for today. But there is another side to this! Our evil deeds, our hours of weakness, our surrender to temptation, come back to plague us and to weaken us in the hour of need. This is powerfully stated in a text from St. Paul, "He that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons." Here is taught, not only the truth of retribution, but the truth of retribution *in kind*.

No one can do evil, surrender to temptation, without weakening himself for the unknown struggle of tomorrow. What profound truth is in the lament of Job, "Thou makest me to possess the iniquities of my youth." This is true as to memory. Even when forgiven, there will be the memory of past transgression, a memory that burns and saddens. It is true in the sense of remorse; it is true as to the disqualifying effect of the recollection of past sin.

"Sin was never sinned in vain
Wounds of the soul though healed, will ache.
The reddening scars remain
And make confession;
Lost innocence returns no more.
We are not what we were
Before transgression."

David was made strong when he saw that sword and remembered how he had won the victory over the giant. But there are swords upon which men suddenly come which stab them with the sense of shame and weakness. This is why there are men who believe in the Church and believe in the cause of righteousness and would like to serve him, and yet who are silent, mere spectators in the great battle because they are possessed by the iniquities of yesterday. Sometimes coming in contact with foolish or immoral living on the part of young

men or young women in college, I feel the deep sadness of it, because they do not realize how they are maiming themselves and disqualifying themselves for the highest kind of life and service in the future.

In geology there is a term, "Fossil Rain." On the stratum of the old red sand stone are to be seen the marks of showers of rain which fell ages ago, and yet so clear and perfect that they show which way the wind was blowing and the slant of the rain when it fell. So in manhood and age the marks of youthful sins are traced upon the tablets of the soul.

Live, therefore, today so that the man of today will be the friend and not the enemy of the man of tomorrow. Happy is that man who in some dark and dangerous and trying hour comes suddenly like David upon a sword to yesterday, an act, a refusal, a deed, a blow which now in his time of need arms him and girds him with strength and courage.

When men are knighted the monarch touches the bowing man with the sword. So our resistance to evil and our struggles for the right are a sword which bestow knighthood upon the soul, the only true and abiding knighthood, the knighthood of the upright and righteous life.

On the Cornish coast of England, on a jutting crag, with the waves of the Atlantic rolling in and breaking upon it in thunderous refrain, are the ruins of the legendary castle of King Arthur. It was near that same Tintagel that King Arthur fought his last battle. When he was dying he gave his famous sword, Excalibur, to one of his knights, with the command to cast it into the sea. The sword had been given to Arthur when he became King and was a gift of the sea. When Sir Bedivere hurled Excalibur back into the sea, an arm, clothed in white, mystic and wonderful, caught the sword by the hilt, brandished it three times aloft, and drew it under. It is a parable of the truth that the righteous life girds a man with power. By your own life you forge the Excalibur with which you will win your victories. There is no sword like that. May every one be able to say as David said, "Give it me!"



OUR DEBTS

PAUL R. KIRTS

(Suggested For Every Member Canvass)

Text: Rom. 13:8.

WHEN Jesus referred to his followers as the salt and light of the world, he was speaking of the privileges and duties of the faithful in relation to their environment. Christians must live and work in society, not apart from it as in a vacuum. That the Apostle Paul caught the meaning and spirit of the Master's teaching on this fundamental idea of Christian living is apparent in some down-to-earth chapters near the close of his divine letter to the Romans: In chapter 12 he urges believers to be unselfish as members of the Church; in chapter 13 he exhorts them to show loyalty and submission as citizens of the State, and further, in the same chapter, he presses upon them the duty to live in love and purity as members of society. Pay all your legal charges, fees, taxes, and the like—whatever the government-authorities impose as dues, and also pay your private debts. These are the exhortations Paul to Christian living, based upon the great truths of saving grace.

Note, in the first place, that Paul makes the payment of debts a "must" for Christians. "Owe no man anything." As it stands, this is an unqualified statement, an absolute, without any if's, and's, or but's. If one thinks of this mandate merely as a motto for guiding a young man or woman beginning life's journey on the way to success, and thus enabling the inexperienced wayfarer to avoid financial disaster, it has eminent value. "Do not go into debt" is a good rule to follow if one would keep clear of traps that lie concealed in the path of those who play fast and loose with economic laws. When the frolic is over the musicians claim their fee.

As a check against indiscriminate, prodigal expenditure of funds, the precept, "Make no debts," should not be mollified. So weak is the resolve of many that they need some warning to keep them off the rocks. Paul's exhortation, "Owe no man anything," acts as a

es City, Mont.

curb on waste, sounds *veille* to those who sleep when the enemy would make a sneak attack upon them.

So far we have been thinking of Paul's admonition as absolute. In all fairness to the factual situation as it is today it must be qualified. For the truth is that a large proportion of business is now carried on by means of lending and borrowing, the whole credit system resting ultimately upon good faith. Such is the state of things now that it is even said to be prudent to go into debt, then work, save, and plan to get out of debt. Along this route men have traveled to competency and independence.

Borrowing funds to get an education has often proved beneficial. A debt of this character is an investment in oneself and, when wisely assumed, works out well. Take, for instance, a college student who, at the end of his sophomore year, had exhausted all his means and saw no way of continuing in school. Happily he learned that there was a fund available for deserving young men, and, when the donor was satisfied that this particular student had the proper qualifications, the money was forthcoming. Down the hill from the campus to the bank he went to cash his first draft, his joy of the moment tempered by the serious thought that he must make the best possible use of the loan and that, when earning days rolled around, he must pay it all back. As he signed each successive draft during his two remaining college years, his resolution to make worthy use of this sum of money grew stronger and stronger. When at last he received his diploma, he glowed with a sense of accomplishment. The obligation to pay off the debt now became operative in his future plans, holding him firm and purposive. Another day of triumph dawned when he received his cancelled drafts. An occasional look at these, which he posted in a scrapbook, calls pleasantly to mind all the foregoing experiences. "I 'owe no man anything'" he says with a smile.

It is highly desirable to have a clean slate in this matter. A debt is a debt and ought to be

paid in fairness to the one who makes the loan. One cannot emphasize too strongly the justice of paying back what we borrow. A sensible man asks for no arguments in favor of this point; he will readily grant its soundness, for if he owes another he will put himself in the place of him who made the loan to him, and agree that equity should always be the goal.

Not only is it desirable to wipe the slate clean of debt that justice may be done to him from whom we borrow; the truth is that we have a duty in this regard to ourselves. For this reason, too, we need to hear Paul say, "Owe no man anything." Can a man really be free so long as he owes money? Ask anyone who is in debt and if he is at all conscious of his position he will say, "Of course not." Personal freedom and independence of action is out of the question until we have fully discharged our financial obligations.

Nor can we maintain our self-respect if we long continue to disregard the Apostle's good advice to be in debt to no man. Such injury to our own estimate of our worth may cause much damage. Dr. Samuel Johnson, writing in 1782 to James Boswell, said: "I am sorry to find . . . that you have already gone the whole length of your credit. This is to set the quiet of your whole life at hazard . . . Poverty, my dear friend, is so great an evil, and pregnant with so much temptation and so much misery, that I cannot but earnestly enjoin you to avoid it. Live on what you have; live if you can on less; do not borrow either for vanity or pleasure; the vanity will end in shame, and the pleasure in regret; stay therefore at home till you have saved money for your journey hither."

Later in the same year the Sage wrote to his friend and biographer: "Do not accustom yourself to consider debt only as an inconvenience; you will find it a calamity. Poverty takes away so many means of doing good, and produces so much inability to resist evil, both natural and moral, that it is by all virtuous means to be avoided . . . I say nothing of the personal wretchedness of a debtor, which, however, has passed into a proverb."

In another letter that year occurs the following: "Let it be your first care not to be in any man's debt." Boswell had just inherited his father's estate in Scotland.

"When the thoughts are extended to a future state," Johnson continued, "the present life seems hardly worthy of all those principles of conduct, and maxims of prudence, which one generation of men has transmitted to another; but upon a closer view, when it is perceived how much evil is produced, and how much good

is impeded by embarrassment and distress, and how little room the expedients of poverty leave for the exercise of virtue, it grows manifest that the boundless importance of the next life enforces some attention to the interest of this."

"Be in debt to no man." This is the first "must" for Christians that Paul declares in the text.

No less binding is the rule of action that is connected with it, rounding out the whole precept and providing a spiritual objective worth striving toward. "Be in debt to no man—apart from the debt of love one to another." He who is legalistic in his approach to life would perhaps, be inclined to pay little attention to the last part of Paul's exhortation. "Isn't it enough that we pay our just debts?" we can hear him say. "Doesn't my obligation to my fellows end there? I do not know that I have any debts beyond those which are recognized by moral standards and civil law." He shrugs his shoulders as if that were the last word on the subject.

But to Paul, who had caught the spirit of animating love from the Master, it was not the last word. Before that regenerating experience of his on the Damascus road, he, too, had been most legalistic in his way of looking at things, so much so that his zeal had made a mad hangman out of him. But when he was willing to "admit that much of the learning of his thirty years of life was a mass of worthless cobwebs," and learned of Christ, he got an entirely new conception of his duty to his fellowmen. He now was under obligation to love them.

In speaking of loving one another as a debt the Apostle enables us to consider it in relation to a private debt, to see the one in contrast with the other. "Owe no man anything"—in the area of financial obligations the ideal is to have no debts; "save to love one another"—in the area of social intercourse the ideal is always to be in debt. To paraphrase his wording, "Owe no debt but that of love, which you can never adequately discharge."

Why must we be paying this debt all our lives? Because loving our neighbor comprehends all the Commandments relating to man—takes in every sort of human relationship. As Paul lists these Commandments, they refer to the purity and integrity of family life, the value and sanctity of the life of the individual, the inalienable rights concerning property, a man's right to his good name, and finally there is that Commandment which goes straight to the cause of much of the tangle and clash of human relations—the inordinate desire to possess what does not rightfully belong to us: "Thou shalt not covet." Surely we are seeing heart-

aking evidences of the disregard of this law
ay.

Love means identifying ourselves with those
whom God cares. For whom does God care?
cares for the individual boy and girl, man
woman, for families, for those who have
ch property and for those who have little,
those whose names are in "Who's Who"
also for those who have nothing but a good
ne and would lose all if that should be taken
m them. As we look out upon our world,
can see many who need our help.

One instance of this identification of our-
ves with those for whom God cares is high-
nted in a radio address on November 28,
42, by Herbert H. Lehman, Governor of
w York and newly-appointed Director of
ign Relief and Rehabilitation, in which he
ed Americans of all creeds to give increasing
port to religion, both in its spiritual sense
d in its humanitarian wartime activities. De-
ring that religion flourishes best in a de-
cracy, he pointed out that the churches and
agogues of the country had reached a state
development in which they were raising and
nding \$600,000,000 annually. These re-
ous institutions, he said, after helping us
solve many problems in the past, were now
ping us to meet our grave present responsi-
ties. Speaking in part in his new role as
ervisor of aid to stricken peoples, he recalled
ef given abroad after the last war, and as-
ted that the people of the United States were

again ready to share their blessings. (The New
York Times, November 29, 1942.)

As long as there is slavery and suffering, we
who follow Christ must go on paying. God has
been good to us. "To whomsoever much is
given, of him shall much be required." (Luke
12:48). "Freely ye receive, freely give." (Matt.
10:8). We have a definite, never-ending ob-
ligation to our neighbor. Who is my neighbor?
He is anyone who needs the help that I can
give. Now that the whole world has become a
neighborhood, this debt grows ever larger and
larger.

Must I always be in debt? If you mean pri-
vate debt, the answer of Paul is No. "Be in debt
to no man." The Apostle was careful about
this himself. To the Christians at Corinth he
wrote. "When I was present with you and was
in want, I was not a burden on any man . . . in
everything I kept myself from being burden-
some unto you." (II Cor. 11:9). How he
avoided being a burden is indicated elsewhere:
"we toil, working with our own hands." (I Cor.
4:12). This great man was opposed to con-
tracting debts. But there is a debt, the debt
of love one to another, which is an obligation
resting upon all believers that never can be dis-
charged adequately.

Let us pray. O God, may the spirit of Christ
so imbue us that we shall be willing to work and
give as we have opportunity in behalf of needy
humanity. In his Name. Amen.

THIS LIFE OF OURS

HARRY W. STAVER

apture lesson: 2 Peter I.

xt: John 14:6. "I am the Way, the Truth,
and the Life."

Mussolini, believing in Mars the god of war,
ned a phrase with which he hoped to fire
hearts of the Italian people and particularly
soldier-legions. He bade them, "Live Dan-
gerously." Jesus of Nazareth, believing in God
heavenly Father, gripped the imagination
energized the will and lighted the souls of
n not with a slogan but with a sublime ex-
ple. He inspired men to "Live Divinely."
d from him we may learn the way of doing
t.

A knowledge of Jesus reveals this, for one
ng: to live divinely requires living simply.

shall, Michigan.

Simplicity of life characterizes the whole way
of the Master. Every great life, greatly lived, is
likewise simply lived. And all of it rebukes
our average way of living. Life, in our mod-
ern world, is crowded, complex and chaotic.
Our so-called civilization is a Babel of compli-
cation and confusion that confounds the souls
of men. Our appetites are mostly artificial and
exaggerated. Our desires eat us up, being
voracious beyond all satisfying. Worry walks
with many daily. Hob-goblins of fear haunt
our hearts. Burdens of the flesh multiply. The
spirit fails. There come hours, now and
then, when looking, upon the scene one
feels like joining the prophet Isaiah and
crying: "The whole head is sick and the
whole heart faint. From the sole of the foot
even unto the head there is no soundness in it,

but wounds and bruises and fresh stripes." The more involved the ways of the world become, the more is the necessity laid upon us of finding, each for himself, some simple plan of living. In that search one may not hope to avoid sacrifice and surrender of many things. But even there is the example and memory that the greatest Life ever lived was lived by him who said he had not "where to lay his head" and yet could say when the totals were added, "I have overcome the world." There is a spirit that leads to simple things and finds therein the supreme satisfactions.

A second thing that is revealed by a knowledge of Jesus is that to live divinely requires to live purposefully. Every person needs, within himself, a sense of purpose. Nothing else serves so well to sharpen the incentives, maintain the enthusiasms, and steady the soul in the struggle. If a person is to live divinely, or even sanely at all, he must have something worth living for. I happened, by chance, some while ago, to read an article dealing with the work of an organization whose function it is to try to dissuade people from committing suicide. In the article I found this arresting sentence: "You would be surprised how many people are putting off taking their lives because they want to live to see how the war is coming out." Even a thing like that—a curiosity to know how the war will turn out—has power to make living seem desirable. Give a person a purpose, something to live for, a curiosity, a hope, a promise, a religious outlook, most anything that seems of consequence, and the whole color of life is heightened. One finds purpose in the life of Jesus, a great commanding purpose that dominates and directs him. Over and over, in his words and deeds, the evidence of his purpose pushes through to the surface like a spring of water coming out of the ground. Jesus had something to live for, a great redemptive purpose, and that purpose living within him gave him power to keep steadily on his way in spite of opposition, ridicule, scorn, mockery, and death. It will do the same thing for any person in whom purpose dwells supreme.

We learn from Jesus, also, that living divinely requires living creatively. The creative spirit is the spirit of God. The story of the Creation, in Genesis, the fashioning of the earth and the universe, the forming of the land and seas, the setting of the sun and moon and stars in their appointed places, the making of man, all of it is the story of the creative life of God. So is the creative spirit manifest in the Son of God. "My Father worketh," said

Jesus, "and I work." "The works that I do"—often that word is on the Master's lips. And when the Apostle would emphasize the creative achievement of Christ he proclaims him the "architect and builder of our faith." So is this creative spirit a part of our humanity. The building of great cities, the harnessing of nature's forces, the inventions of science, the social aspirations and activities—all testify to the creative urge that is in us. That "better world" of which men now dream and hope for beyond the blackness of present things, is evidence of that higher creative impulse of which men are capable because the spirit of the creative God is among us still.

Finally, the knowledge of Jesus reveals that living divinely requires living trustingly. In a magnificent paragraph of one of his books, Dr. Charles E. Jefferson writes: "If you were to ask me what is deepest and most fundamental in the character of Jesus, I should say it was his trust in God. I do not see how anyone can read the New Testament without feeling that this, to Him, was the Alpha and Omega, the first and the last. It was the heaven above his head, the earth beneath his feet, the atmosphere he daily breathed, the spirit in which he was saturated, the music that ran through all his conversation, the inspiration of all his life." Some time ago I read of an obscure preacher living in a little town and in charge of a small church. From all round the country-side, people sought him out. They came with their problems, their worries and cares, even with their sicknesses. There was nothing conspicuous about the preacher to look at him. But he did possess a strange confidence which he could impart to others. There was no laying on of hands, no mystic words or ritual. He just spoke to troubled people and to each the same words. When he spoke he said, "Just believe in God." And some way when he said that it met the needs of those who came to him. "Just believe in God." The whole brood of despondencies that snap at our heels and trail us through our days and nights can be scattered. The cynics and the pessimists are one with Job's wife and have no counsel but to "curse God and die." But one who knew God has this better word, "Trust God and live."



SENIOR PULPIT

J. J. SESSLER, Ph. D.

We Can Be Strong

SUBJECTS: A Bullet.

A Piece of Straw.

STORY: Do you know what this object is which I hold in my hand? It is a bullet. If I should drop it on the floor, it would roll a short distance and then stop, even a piece of paper or cardboard would stop it. What would happen, however, if I should put it into a high-powered gun? It would plow right through cardboard, it would penetrate into the trunk of a tree and shatter a pane of glass. Have you ever heard of a cyclone or a tornado? They are terrific windstorms. Some years ago a tornado raged in Iowa. After the storm was over I saw a piece of straw which the wind had driven to a heavy plank. How weak is a bullet or a saw when left to themselves. But how strong is the bullet when powered with a gun or a saw when driven by a storm.

Today we are going to choose a text for our story. It is found in the New Testament in the book of Philippians, chapter four, verse thirteen, "I can do all things through Christ which strengtheneth me." These are the words of the apostle Paul. They have helped and encouraged people ever since.

During our Revolutionary War, when George Washington was the leader of our army, the winter headquarters for the soldiers was at Valley Forge in Pennsylvania. The weather was bitter cold, the men had very little warm clothing, many had no shoes, and food was scarce. Everyone was discouraged. When the hopes of everyone were at the lowest point, one of the soldiers discovered their leader, George Washington, on his knees in the snow, asking God for help and strength to go on. New courage was given them from above, new power to go to final victory. George Washington needed the strength of God to give him courage to go on just as this bullet needs a gun to have power to be of use.

In the old Testament one of the leaders of Israel was Joshua. He was discouraged with the tremendous task of conquering the land of Canaan with his small untrained army. He asked God for strength to go on and God said, "Be strong and of good courage. As I have been with Moses, so I will be with thee. Be not discouraged or dismayed. Go forward." Joshua, feeling this nearness of God, went on with great power and won Canaan for Israel. The man and a small army, strengthened with

power from God, became invincible just as a straw driven by the force of the tornado is very powerful.

As George Washington and Joshua needed the strength and power of God to give them courage to go on, so we, too, need this power in our everyday living. Often as we are studying our lessons, we come to a problem which seems unworkable. Just pause for a moment, close your eyes and say, "Oh, God, I have tried so hard but it seems impossible for me to solve it." Then you will hear a gentle voice saying, "Try once more, my child." You open your eyes, new courage has been given to you, and soon the seemingly impossible has been accomplished.

The bullet needed the gun, the straw, the storm, but George Washington and Joshua needed the power from above and we need it. So we must say with Paul, "I can do all things through Christ which strengtheneth me."

Seeing Ourselves

OBJECT: A Mirror.

STORY: When I look into this mirror, what do I see? Do I hear someone say, "yourself?" Yes, I see myself, as others see me. I would like to tell you the story of Priscilla who lived many years ago during pioneer days. Priscilla's home was in New England; one day her father decided to move further west where he could have a large farm. So in a covered wagon, Priscilla and her parents started out. They planned to settle in Iowa about twelve hundred miles away; therefore, it would take months to reach their destination. After about a week of travel, Priscilla started to get careless about her appearance. When they stopped for the night, she was too lazy to go after water to wash her face, too indifferent to mend the rips in her clothes, and she just did not feel like combing her hair. By the end of the second week, her mother remonstrated with her, but Priscilla answered angrily, "What's the difference how I look, no one sees me excepting you and father. Who cares?" As the days went on Priscilla's face became dirtier, her hair stringier and her clothes more ragged. Her mother did not know what to do with her. She wished she had a mirror, but they had none in the covered wagon. But one day the mother sent Priscilla after water for cooking from the pool. It was just sunset, the golden glow of the sun was reflected in the clear water of the pool.

As Priscilla bent down, pail in hand, she saw a terrifying face mirrored in the pool; cheeks streaked with dirt, unkempt stringy hair, and frowns on her forehead. Who could that un-

tidy, frowning creature be. Suddenly, just as when I glance into this mirror and see myself as others see me, so Priscilla saw herself as she really was. She touched her face, then her hair, and the frowning lines on her forehead and burst into tears "Why, oh why, did I do this to myself," she sobbed, "no wonder mother protests with me every day. I did not know I looked so badly. From now on I will keep myself neat and tidy."

Priscilla finally saw herself as others saw her. Whenever that happens to anyone there is always a change for the better. Other people see our faces, and whether we keep our clothes clean, but they see more than our faces and our clothes. There is one who sees much more than that; He is God. If we could only see ourselves as God sees us.

How do you think we look to God when we are not pure and clean in our hearts? God looks right into our hearts. How do we look when we are terribly angry? If you should ever happen to be very angry again, run to a mirror and look at yourself. What a face! That is the way others see you and what is still worse, God sees you that way. Not a very nice face to look at. Then smile into the mirror and see what an improvement that is. See yourself smiling. When you smile that is the way others see you, and what is best of all, God sees you that way.

Are you selfish at times? Are you afraid that others will have a little more than you have? When there is a big apple and a small one, do you grab the big one and leave the small one for your friend? That is selfishness. A selfish person is not liked by anyone. Once there was an old miser whose name was Silas Marner. He was very selfish and his only thought was to get more and more money. Everyone saw him as a selfish old miser, and that is the way God saw him. He lived all alone and no one ever came to visit him. Then one day he saw himself as others saw him. It was not a very nice picture which he saw of himself. He decided to change. He became interested in other people and tried to help wherever he could. He was no longer a miser. What a fine old man he became. Everyone noticed the change. Friends were glad to see him. Silas Marner had become a different man. Others saw him now, not selfish, but generous, and that is the way God saw him.

Yes, a mirror is a great thing. In it we can see our faces as others see them. But God sees our hearts. Do we see ourselves as God sees us? I am certain that we all want our hearts to be as God wants them.

Abraham Lincoln

OBJECT: A Penny.

STORY: Can you all see what I have in my hand? It is a penny. If you have one in your pocket or purse, please take it out and look at it. Of course, the first thing we notice is the picture of Abraham Lincoln. He was one of our greatest presidents, was he not? I wonder why we find the picture of the most beloved president on the smallest, the least valuable coin which we have in our country? I think it is because there are more pennies in circulation than any other coin. When we see a penny we are reminded again and again of him whose picture we see on it, Abraham Lincoln.

Just above his picture we read four words, "In God We Trust." These words are found not only on pennies but also on nickels, dimes, quarters, half dollars and silver dollars. Everyone should put his trust in God. These words "In God We Trust" seem to fit Lincoln especially. One day he said to his friend Mr. Brooks, "I would be the veriest blockhead if I could get through a single day of business without relying on Him who doeth all things well."

A visitor in Washington had an appointment to see President Lincoln at five o'clock in the morning. He arrived at a quarter of five and asked to see Mr. Lincoln. The usher said that he would have to wait for fifteen minutes. The visitor waited patiently, when from the next room he heard a voice in very earnest conversation. So he asked, "Who is talking in the next room?" Then the usher explained that it was the President whose custom it was to read the Bible and to pray from four to five o'clock every morning. You see, Abraham Lincoln had such a firm faith and trust in God that he felt the need of daily Bible reading and prayer. We would do well to follow his example and take as our motto "In God We Trust."

Now, let us again look at our coin, two more phrases stand out "E pluribus unum" and "Liberty." The Latin words "E pluribus unum" mean "One out of many." "Liberty" means free or as Lincoln might have said, "All men are created free and equal."

What does "E pluribus unum" or "One, out of many" mean? Let us look at our hand, five fingers but one hand. One finger alone cannot do much, but the hand is the most wonderful tool in the world. One hand made out of five fingers. Way back at the beginning of our country there were thirteen colonies made into one nation. "E pluribus unum", one nation out of many states. Just as the five fingers work together to make one hand, so the many states

our country work together to make one
ong nation.

But, at the time when Abraham Lincoln be-
ne President this motto was no longer true;
country was divided, the North against the
th and it was no longer one. The North
enuously upheld liberty or freedom for all
n no matter of what race or color. The
th opposed this for their workers were slaves
d not free men. The Civil War was the re-
t of this controversy. Lincoln believed that
men should be free and equal; that the na-
n could not exist half free and half slave.
coln said, "I know I am right, because I
ow that liberty is right, for Christ teaches
' At another time he said, "I know the
rd is always on the right side; but God is my
tness that it is my constant prayer that both
yself and this Nation should be on the Lord's
e." The result of the Civil War was the
edom of the slaves; also our nation again
ame one, "one nation indivisible, with liberty
d justice for all." Once more we are proud
our mottoes "Liberty" and "E pluribus
um." They and the other motto "In God We
ust" are justly found on the same coin with
raham Lincoln. We can truly say, "In God
e Trust," if every day, as Abraham Lincoln
d, we look to our heavenly Father in prayer.

Daily Winding

SUBJECT: Alarm Clock.

STORY: A man, a woman, a boy or girl is
e an alarm clock in many respects. In an
inary clock there are over two hundred parts
ile in the human body there are still more.
clock is wonderfully made, but a man is
uch more wonderful and could have been
ade only by God. No wonder the Psalmist said
Psalm 139, verse 14: "For I am fearfully
d wonderfully made."

As we look at the clock the first thing we
tice are the hands. The hands indicate the
ne. In the village square there stood a large
lock. Everyone in the community was in the
bit of setting their watches and clocks by it.
ne day the clock was thirty minutes slow. As
r. James walked by the clock he said to him-
f, "I am early this morning, I'll take my
ne." But he was late for work. On her way
school Edna looked at the clock and saun-
red along slowly, so she was tardy. Mrs. Park
no lived near the square did not have dinner
dy when her family came home, for she de-
nded on the clock. So many people were late
cause the clock upon which they depended
sled them. We, too, have hands and others
e watching to see how we use them. The

Bible says, "Whatsoever thy hand findeth to do,
do it with thy might." This means that our
hands should be busy doing something useful.
I know of an old mother whose hands are cal-
loused and worn and her fingers are gnarly
from much work for her family and others.
Those are good hands. They have always set
a good example for others. They are not like
the hands of the slow clock that misled the
people in the village. If your hands are idle,
others will say, "He is lazy, I can be lazy, too."

This clock has an alarm. When the alarm
rings in the morning it says, "Time to get up."
Sometimes we try to ignore it and we bury our
head in the pillow to shut out the sound. But
the alarm gets louder and louder and finally
we obey its summons. We also have an alarm
in us. It is called conscience. It expects obe-
dience from us. Robert was on his way to
Young People's Meeting. He passed by the
movie theater. It seemed to beckon him and
say, "Robert, come in and see the exciting pic-
ture. Your parents won't know that you have
not gone to church." Robert almost yielded to
the temptation but his alarm, his conscience,
kept on ringing and saying, "You must attend
Young People's Meeting. You can go to the
theater during the week." Robert heeded the
warning of his conscience and went on to
church. We, too, like Robert need an alarm, a
conscience to warn us to do what is right.

For the clock to run well the works must
be kept clean. We must not drop it or expose
the works to the air which is filled with dust.
Then our clock must be taken to the jeweler
to be fixed. So our thoughts must be kept clean
and right. Then our deeds will be good. We
must guard our thinking so no evil can enter
our minds. Bad companions may seem attract-
ive but if their ideas enter our minds, they pol-
lute us. Our minds as well as the clock can get
dirty. If we are not careful the evil may be-
come uppermost in our minds. When this hap-
pens we need to go to the Jeweler. The only
Jeweler that can clean our hearts and minds is
God. He can give us good thoughts for bad
ones, love for hate, and kindness for anger.

The mainspring is well named, for it is the
most important part of the clock. It is the
power that keeps the wheels moving. If it is
out of order, the clock stops. We, too, have a
mainspring; it is our soul. The mainspring in
this clock must be wound every day to keep it
going. Thus it is with our souls; we have to go
to God every day. Every day we need
winding up by God just as the clock needs daily
winding. When we go to Sunday School, to
church, to Young People's Meeting, and to our

own rooms to pray we are winding the mainspring, our soul. We receive power from God. The power in the mainspring makes the clock keep perfect time. The power of God in our souls makes us live right.

Letters of Recommendation

GORDON W. MATTICE, D.D.

I Cor. 16:3.

MEMBERS of the Junior Church: I was wondering one day last week what I should choose to speak to you about today, when a telephone call answered the question. The phone rang and I picked up the receiver and the voice said, "This is the employment office of Such and Such Company. We have your name as a reference for Mrs. White, and we wish to know if you can recommend her to us?" I happened to know Mrs. White quite well, so could give her a good recommendation. I could testify that I believed her to be honest and reliable, that she could work well with other people, and could be depended upon to do her very best.

Then later that day one of our young men rang my door bell and said, "Pastor, I am signing up for the Air Corps and they have asked me to secure letters of recommendation from my Minister, one of my teachers, and a business man. Will you write one for me?" I knew the young man well, and so was happy to write a letter of recommendation for him.

And this reminded me of a verse in the Bible. You will find it in I Corinthians, 16:3. The Apostle Paul said, "... and when I come, whomsoever ye shall approve by your letters..." Paul wrote several letters of recommendation, and it would be interesting for you to search through his epistles and find some of them.

Very frequently Ministers are asked to recommend persons and to write letters for them. Now anyone who writes such a letter must be honest and sincere. He is asked to tell what he knows about a person, and often the getting of a job will depend upon the type of letters of recommendation. Sometimes I am sorry to have to refuse to write a letter, because I cannot do so honestly.

Boys and girls—maybe someday you will want a letter of recommendation. Getting a job you want may depend upon it. Those who know you will be most happy to write a fine letter for you if they know you to be honest and dependable. That means that every day of your life you are letting people know what sort of a person you are. How careful all of us should be of the words we speak, and the things we do. I hope that when you need a letter of recommendation those who know you best will be able to write a good one. Remember this—the kind of letter they will be able to write depends upon you! You make your own letters of recommendation day by day, in your association with others.

ILLUSTRATIONS

WILLIAM J. HART, D.D.

A Letter from a President

Heb. 13:22. "For I have written a letter unto you in a few words."

When George Washington was piloting this new nation through dangers from the outside, he found other enemies within. Two of the statesmen who advised him in governmental affairs often quarreled between themselves. In a letter to one of these men the President wrote:

"If, instead of laying our shoulders to the machine after measures are decided on, one pulls this way and another that, before the utility of the thing is fairly tried, it must inevitably be torn asunder... My earnest wish

and fondest hope, therefore, is that instead of wounding suspicious and irritating charges, there may be liberal allowances, mutual forbearances, and temporizing yieldings on all sides. Under the exercise of these, matters will go on smoothly... Without them everything must rub; the wheels of government will clog; our enemies will triumph, and by throwing their weight into the scale may accomplish the ruin of the goodly fabric we have been erecting."

You may never have the privilege of a consultation with a President, nor a personal letter from him, but you may take counsel from this carefully written letter of George Washington, then serving his first term as president, dated 1791.—*Elinor Lennen in The Classmate.*

understood but Undisturbed

41:5. "Mine enemies speak evil of me."
While Americans are paying our annual tribute to Washington, let us not forget how his generation abused him. No public man today is so much misunderstood or traduced. It is because Washington never permitted ease to swerve him from his course that now he has out-soared the shadow of the night. Envy and calumny, and hate and pain, and that unrest which men miscall delight, can touch him not and torture not again.
—*The Youth's Companion.*

First Gentleman

Cor. 13:5. "Never rude, never selfish, never irritated, never resentful." (Moffatt).
Years have but added to the eminence and power of Washington's name. He was a great gentleman, a great statesman, a great patriot,

and a great and reverent child of God. He not only nourished feelings of religion in his heart, but he also gave constant witness thereto by his regular church attendance.

These are anxious times for the world, and the need for stabilizers such as Washington is acute. All of one's thoughts upon public affairs are exalted and clarified and strengthened by their taking into account the eternal verities. The spirit of reverence, and of dependence upon God, breathes through Washington's Farewell Address.

This anniversary brings to mind the old and obvious truth that a nation's true welfare is linked with its loyalty to the will of God.—
J. W. G. Ward.

Washington and Nathan Hale

Luke 7:5. "For he loveth our nation."

When General George Washington asked for a volunteer to enter the British lines and bring

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back information as to the position of the enemy's troops, young Hale, a delicate scholar who had enlisted in the Revolutionary cause, agreed to make the attempt. He was apprehended a few days later and executed. It is said that he was denied the use of a Bible, was not allowed to see a minister, and had the letters which he wrote to his mother and his fiancée torn to pieces before his eyes.

His last immortal words were, "My only regret is that I have but one life to give for my country."—*Earl L. Douglass.*

Americanism at Its Best

Micah 6:8. "To do justly."

We commend to the consideration of thoughtful people everywhere . . . the courageous and discriminating action of the American Legion Post of Shenandoah, Iowa. In the Iowa town two American Japanese youths, awaiting induction into the army, were employed in a chicken hatchery. Someone fomented trouble, and a clamor was growing that the boys should "get out of town." Here the Legion took the lead, offered themselves to guard the young men in their right to work, if necessary, and declared that the practice of democracy required that they should be judged as individuals rather than as members of a yellow race. That, we submit, was Americanism at its best.—*Roy L. Smith.*

Solution of Race Problem

John 15:3. "Greater love hath no man than this."

When the aircraft carrier *Yorktown*, went down in the battle of the Midway, a Negro boy was hit. He managed to get over the side and he pulled himself up on a crowded life-raft. He stood a good chance of dying on that raft; he needed medical attention in a hurry. He got it.

He was taken from the life-raft through the water by a strong 53-year-old swimmer, and put in a whaleboat. His rescuer then ordered the coxswain to make for the nearest destroyer, while he swam back to the raft. The mess boy recovered, and then he got the shock of his life. He learned that the man who had saved his life was Captain Eliot Buckmaster commander of the *Yorktown*!

There is the solution to your race problem.—*From Gabriel Courier in The Christian Herald, November, 1924.*

Patriotic Kindness Appreciated

Psa. 19:22. "The desire of a man is his kindness."

During the summer of 1942 a man wrote to the New York Times as follows:

"The landlord of the apartment building in which I live made a twenty per cent allowance on my monthly rent beginning March 1, although I have a lease, because of the fact that my two sons who contributed to the maintenance of our homes had entered the armed services of the United States.

"I was amazed at his generosity and appreciate it beyond words."

Jesus the Dependable Friend

Prov. 18:24. "There is a friend that sticketh closer than a brother."

In the late summer of 1942, the Rev. A. H. Evans, D.D., long pastor of the West Park Presbyterian Church, New York City, passed to his reward. He was eighty years of age, and planned to preach twice more before retirement. In one of his last sermons during the summer in which he died he preached on "Friendship Without End." The congregation was impressed with his testimony at that time. Said the beloved veteran preacher:

"You cannot absolutely rely on the dependability of friendship all the time. But you have got to have at the bottom of your soul some one you can depend on. *I have Some One. I can depend on Him at all times.* Jesus is the best Friend of all. He is forever."

The Undefeated

Micah 7:8. "When I fall, I shall arise."

Here is a story that has done me no end of good. It is from the life of Lord Oxford as he became, or Asquith as we better know him. It tells how a brave man met crushing defeat.

For thirty-eight years he had been a member of the House of Commons, then Prime Minister, and leader of his party. The election of 1924 not only defeated him, but ruined his party.

Despite these setbacks, his friends in Glasgow gave him a great send-off, when the results of the poll were known. As the train left that station, his daughter tells us, she was in despair.

She was bruised from head to foot, and the headlines in the papers stung her like adders. She knew that it was the end of a great career and that her father would be laid on the shelf.

"Then, meeting his gaze," she said, "I realized that he had already made his peace with events." He had been beaten by votes, but in the realm of the spirit he was victor, and she knew it.

"Groping for a life-line," she says, "I asked him in as steady a voice as possible, 'I suppose

haven't a Wodehouse story in your bag that could lend me.' He smiled gently. 'Being a provident man,' he said triumphantly, to my relief, 'I have got in my bag, not four brand new ones.' My wounds were healed, for I knew that he was invulnerable."

The defeat was complete, crushing, annihilating, but he had no bitterness, no wounded dignity. From the stinging nettle of disappointment he had "plucked the flower of inward peace."

There was no excuse, no alibi, no idealizing of the inevitable, but a calm facing of fact without fuss or fury. Thus a man may meet defeat and not be defeated—it is a fine spiritual feat.

All of us, soon or late, must meet disappointment and defeat, in one form or another. How to meet it, what we make of it, what it makes of us, each of us must decide in his own heart. *Joseph Fort Newton.*

Winning the Thing Worth Keeping

Sam. 4:9. "Be strong, and quit yourselves like men."

Every man who wins the Victoria Cross does it with pride. It is the distinctive military honor of Great Britain, and represents heroic achievement. Rudyard Kipling, the great writer of both prose and poetry, once said concerning the Victoria Cross:

"The order in itself is a personal decoration, and the honor and glory of it belong to the wearer; but he can only win it by forgetting himself, his own honor and glory, and by working for something beyond and outside and apart from his own self.

"And there seems to be no other way in which you can get anything in this world worth the keeping."

Surprised Editor

1st Cor. 22:27. "I am among you as he that serveth."

This is a people's war. The people, at home, as vital a force in fighting it as any soldier anywhere . . . Your editor got a shock, as patient in a hospital last summer, he discovered that the nurse's aid who came in to dust his room every morning was the wife of a U. S. Congressman!

They also serve who serve at home.—*From the Christian Herald, November, 1942.*

was 'Honest Abe' in '60

Mat. 4:80. "Whatever things are honest."

SPRINGFIELD, Ill., Feb. 15 (AP)—Abraham Lincoln, it developed today, was

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identified in print as "Honest Abe" as early as 1860.

University of Chicago research workers reported recently that the name had not appeared in type until after the Civil War President's assassination.

But Governor Green produced a printed poster today advertising a Lincoln campaign rally at Edwardsville, Ill., July 7, 1860, and urging the electorate to support 'Honest Old Abe,' the workingman's candidate."—*The New York Times*, February, 1941.

The Eyes of Lincoln

Prov. 15:30. "The light of the eye rejoiceth the heart."

Sad eyes, that were patient and tender, sad eyes, that were steadfast and true, and warm with the unchanging splendor of courage no ills could subdue! Eyes dark with the dread of the morrow, and woe for the day that was gone, the sleepless companions of sorrow, the watchers that witnessed the dawn. Eyes tired from the clamor and goading, and dim from the stress of the years, and hollowed by pain and foreboding, and strained by repression of tears. Sad eyes that were wearied and blighted, by vision of sieges and wars, now watch o'er a country united, from the luminous slopes of the stars!—*Walt Mason*.

Lincoln's Tomb

Deut. 10:6. "And there he was buried."

Q. Where is Lincoln's grave? P. S. H.

A. The Lincoln tomb is in Oak Ridge cemetery at Springfield, Illinois. Eight statuettes, representing Lincoln during different stages of his career, stand in niches in the four corners of the interior. The states in the union are represented by stars, 12 in each corner. In a semi-circle behind the cenotaph in a sarcophagus chamber are the official flags of the states through which successive generations of the Lincoln family passed.—*F. L. Haskin*.

What Made Lincoln's Speech Great

Prov. 17:17. "Excellent speech."

To the Rev. John P. Gulliver of Norwich, Conn., who came forward after Lincoln's speech in that town to congratulate him, Lincoln expressed surprise at the praise his addresses were receiving. He told Gulliver of a Yale Professor of Rhetoric who had heard him at New Haven, then had lectured on the speech to his class the following day, and finally had gone to Meriden to hear it again.

"Now, I should like very much to know," Lincoln said, "what it is in my speech which

you thought so remarkable and which interested my friend the professor so much." Mr. Gulliver's answer was: "The clearness of your statements, the unanswerable style of your reasoning, and especially your illustrations which were romance and pathos and fun and logic all welded together."—*The New York Times Magazine*.

A Place of Law and Order

Acts 21:24. "Thou . . . walkest orderly, and keepeth the law."

"In the twenty-seven years that I have had charge of this area there has not been one single arrest, nor any occasion for one; no accidents of any kind, no fires, either in buildings or adjacent forest."

Such is the record of Abraham Lincoln National Park, Kentucky, which embraces the log cabin and homestead where the Great Emancipator was born, according to John M. Cissell, the superintendent. "The visiting public manifest their interest in this shrine by showing it the utmost respect," Mr. Cissell explains the entire absence of vandalism. Even the man to leave autographs somewhere on the monument, which is one of the chronic infractions of regulations with which all public officials have had to cope from time immemorial, has not manifested itself at Lincoln's humble birthplace.

Perhaps something of the simple grandeur of the man's character lingers in the atmosphere so that egotism is at a minimum.—*The Classmate*.

Soul Cultivation—That Gets Results

Luke 9:62. "No man having put his hand to the plow, and looking back, is fit for the kingdom of God."

PLOWING, in Jesus' time, was an emphatic illustration of concentration upon real issues—putting "First things first." Efficiency in the cultivation of soil, or of SOUL, involved downright earnestness and perseverance.

I. Soul cultivation is not a hap-hazard impulsive "lunge" into the dark; or a chance venture upon life's journey. The plowman "lays out a land" and applies himself accordingly. Jesus Christ came with a definite plan—"We speak that we do know." "I am the Way."

II. This real objective brooked no delay or excuses—"Now is the time." Such an issue could not tolerate sentimental excuses—even death itself was of lesser significance. Vs. 60-61.

III. As the golfer must "keep an eye on the ball," so must he that has chosen the eternal

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ern "keep an eye on the furrow." Plowing
y, with mechanical accuracy is a *contrast*
the crooked stick of the orient which had
e watched *every minute*, lest it waver and
touch. Life's fields have some roots and
ten stones which may divert our movement.
V. The *fine art* of a straight furrow is a
ious achievement.

God's Tilled Land

er. 3:9. "Ye are God's husbandry . . . God's
ding."

the marginal reading of the Revised text
s us "tilled land" suggestive of the life
ess which Paul saw going on among his
verts in Corinth, Rome, and other places.

It was not carried on with dead materials,
h as brick, stone and mortar (Building idea).
was a transforming touch upon subtle soul
e; which responded to the Spirit of God,
r, the preaching of Paul. The mystery of
unfolding seed is suggestive of the mystery
the transforming life, touched by the grace
God (Rom. 12:2).

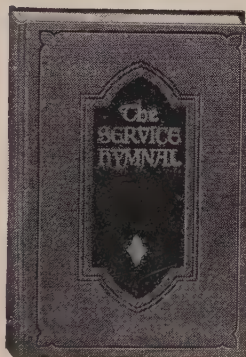
I. Results depended not altogether upon the
er; but upon the reaction of vital forces
the seed. Recall Jesus' parable of the
wer" portraying four forms of response.

II. The time element must be recognized
n patience and faith.

God's plans, like lilies pure and white, *unfold*.
Ye must not tear the close-shut leaves apart;
ime will reveal the calyxes of gold.

the mystery of life in field, or sanctuary, is
profound. The secret of worship, medita-

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tion and music, is recognized, although we can not explain the process. Babies in Christ were not ready for strong meat; but they should trust in the process.

Diagnosis that Failed

Matt. 2:18. "In Rama, lamentation, weeping and mourning."

We once complimented an auto mechanic by calling him "a good diagnostician." The poor fellow has never quite forgiven us—he thought that he was a butt of ridicule. Even a diagnosis must be followed up with a remedy. In the New England Journal of Medicine, a Dr. Dolloff, past president of the New Hampshire Medical Society, recalls that 19 years ago, one Adolph Hitler was arrested as a disturber in first uprising against the German government. The rabble-rouser had a psychiatric examination. He was adjudged—a *simple fanatical psychopath*. Had he been diagnosed as a *dangerous paranoiac*—he might have been permanently placed in an institution for his kind. Instead, he was only given six months in jail on a mere charge of "civil disorder." The mental doctors muffed that one and now civilization has its periodic, if not complete blackouts. Jesus and Paul were good diagnosticians. Read the Sermon on the Mount and Romans 3.

Kindness

II Tim. 3:2. "Men as lovers of their own selves."

I Cor. 13:4. "suffereth long and kind."

Act 28:2. "even the pagans showed us kindness."

"Have you ever noticed how much of Christ's life was spent in doing kind things, in merely doing *kind* things? Run over it with that in view and you will find that He spent a great portion of His time simply in making people happy—in doing good things to people. There is only one thing that is greater than happiness in the world and that is holiness and that is not in our keeping; but what God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them," Henry Drummond in My Mother's Bible. This industrial age has somewhat curdled the "milk of human kindness," or is it due to our sins and selfishness? We still believe in 1943, that in the final reckoning a kindly benevolence generated by a kindly Christ will do more for world peace and sanity—than any tooth-and-claw-jungle-law. Kindness is more effective as cure for broken homes and

hearts, for broken vows, ideals and broken promises than any civil settlement in a divorce court. Too often in our courts has been heard the heart-rending wail of a sobbing mother. "Yes, he was a good provider, he went to church and all that, but he seldom had a kind word for either myself or the children. His idea of marriage, Judge, I guess, was simply a matter of convenience and good business for himself only." In all walks of life, among all races, colors and creeds, one will not have far to go to discover "men as lovers of their own selves rather than lovers of God and humanity." It takes a heap of grace to live a life of unselfishness. "Be ye kind one to another" in 1943, God, a program and will-power will build up a resistance to unkindness.

Delayed Following

Matt. 24:23. "Look, here is the Christ! there he is."

We hear so many strident and divergent voices today that we must exercise caution and take warning even from a tombstone. He was a strong-willed and highly opinionated man. For over fifty years, he had given stern commands to his household. He was meticulous too and a master in both foresight and hindsight. I would have on his tombstone only "two words" as he often said, words which all who saw would "remember." And so the inscription read "Follow Me" in large letters and of course with an exclamation point. Evidently, the widow however did not consider his advice worth following so she had the stone-cutter add these lines: "To follow thee I'm not content until I know which way thee went." When Jesus said: "Come and follow me, and I will make you fish for men"—there was no hesitation. They "dropped their nets and followed Him."

Anniversaries are celebrated to present inspirational examples for our day, not to glorify the subject of the anniversary.

Chinese Students Sang the Hallelujah Chorus in Prison

Rev. 19:1. "And after these things I heard a great voice . . . , saying, Alleluia."

The prison work of students from Yen-Ching Christian University, Peking, was described by a missionary in the *Manchester Guardian*, England, late in the summer of 1938. This letter is quoted by Miss Jane Stoddart, and forms the last illustration in her volume, "The Psalms

y Day" (Hodder and Stoughton, London,).

When hostilities began in Nanking, it happened that a party of these students were in the city giving a rendering of Handel's 'Messiah.' Returning home they were held up at Pootung and put into prison by the Japanese for 'purposes of investigation.' During ten days of prison detention they taught some of their fellow-prisoners to sing the Hallelujah chorus. Surely this was the first time the 'Glorious chorus' has been sung in prison!

After their release these students attended meetings for prayer and testimony, and they prayed for prayers on behalf of a number of students still in prison. A Japanese pastor, who happened to be present, heard the request translated. He rose and asked that he might be allowed to offer the prayer. In his own tongue he prayed for the students held captive by his fellow-countrymen."

Did Redfern Mason once in an article in The Christian Transcript: "There are oratorios that music-lovers admire; there are others which demand deep respect; but 'The Messiah' is a work which is beloved."

"I did feel in Heaven and I thought I did see the great God himself," said Handel when he had completed the work. Ireland was the first place to hear it. That was in 1742 . . . Then, later, the work was given in London. George the Third stood up at the Hallelujah, one act of his life which Americans are not ashamed to imitate."

God is Responsible

Gen. 3:7. "And shutteth, and no man openeth."

When the ark was finished, Noah went into it with his family, and God "shut him in." Noah must have been reluctant to see the doors closed, for the closing of those doors meant the ending of the last hope for mankind. Yet it was God who closed the doors. God assumed the responsibility, not Noah. Sometimes we blame ourselves unduly over the great acts of God's government for which he alone is responsible. Shall not the Judge of all the earth do right?—Clarence E. Macartney.

Most Meaningful Symbol

John 19:17. "His cross."

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compass complex and far-reaching ideas. The world is full of symbols. We have today the hammer and sickle, the swastika, Old Glory, and the Union Jack, for example, as symbols of nationalisms; in medicine there is the caduceus; in law, the scales of justice. The early Christians used a fish as their secret symbol, since the letters of the Greek word for fish furnished the initial letters for the expression "Jesus Christ, Son of God, Savior."

But the most meaningful symbol the world has ever known or will ever know is the cross. For crowded into that emblem is the whole significance of the universe and the world, of human life and destiny. There never was and there never will be so much meaning gathered up into a single symbol as is found in Calvary's sign. It is all there.—*Zion's Herald*.

Prayer in Adversity

Psa. 4:1. "I was in distress, have mercy upon me, and hear my prayer."

Thou self-same God to whom our Chieftain prayed,

Amid the wintry valley of despair,
Be with us now, lest we our faith forswear,
And let the nation's heart on Thee be stayed.

A ragged throng became a mighty host,
Upbuilt by his indomitable will,
Who kept the flag of freedom flying still
When victory seemed a patriot's foolish boast.

Dispel our doubts today; make sharp our sword;
Reveal how drooping hearts may be restored,
As in the hour when liberty was young,
And heroes' deeds were yet unmarked, unsung;
O make us worthy of our country's Sire,
Who knelt before Thee at the bivouac fire.

—*Louis I. Newman, in The New York Times, February 22, 1942.*

Free Men Will Triumph

Acts 22:28. "This freedom."

Building a government "for and by" the people is much like climbing a mountain; neither is accomplished by a straight slant upward. It is rather a series of steep ascents, deep declivities, and almost insurmountable obstacles. From one hard-won height a climber is delighted with the clear view that breaks upon his vision. Another step ahead and he has dropped into a brush-obscured depression from which only the blue sky overhead is discernible. It takes faith to persist in such an adventure; determination not to turn back to the ease of the valley. True achievement is halting and is paid for with a price. A re-

public is not so much a form of government as it is a manner of life. In the end free, men will triumph over slaves and puppets.—*George Lott Selter. The Old Watrous Farm, Three Mile Bay. Watertown Daily Times.*

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Birthdays

What names to conjure with! Surely, February is the month of famous birthdays. At the head of the list are such immortals as Washington and Lincoln—men to whom more tribute has been paid in prose and verse, than has fallen to any men, since the days of Christ and St. Paul. Bring out your album and insert a picture with biographical sketch of an individual known as Roger Williams. Yes, he was a clergyman and quite able to bear the entire weight of his body and mind upon both feet. As a militant for the rights of humanity, he is credited as the "founder of religious liberty in America" and the founder of an American State, Rhode Island. He believed in the absolute divorcement and separation of church and state; and this against the vaunted claims of the Puritan Colonists. He says in his tract "The Bloody Tenent of Persecution" (1644), "God rejoiceth not, in any uniformity of Religion." He held that all individuals and religious bodies—pagans, Jews, and Catholics as well as Protestants were entitled to religious liberty as a natural right. He challenged the undemocratic character of the contemporary government of his day. He was a constructive liberator and one of the fathers of American Democracy. He was a fearless advocate of free opportunity, opposed to the political-privileged and grasping saboteurs of the American Way.

When a man (foreign-born) declares that civil governments have no power to enforce the injunctions of the Ten Commandments; and when he works to democratize and free religion from an imperialistic state-controlled ecclesiastical church system—we think that he deserves more than a Birthday Cake. There was Dickens, who graphically depicted the social inequalities of his day; and John Ruskin, another social reformer and writer. In Central Park, you may see the statue of William Tecumseh Sherman with the words of Henry Van Dyke: "This is the soldier brave enough to tell the glory-dazzled world that 'war is hell.' Lover of peace—he looks beyond the strife and rides through hell to save

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nfell, Lowell, Cardinal Newman of "Lead,
dly Light" and a host of others, whose lives
deeds bestud the pages of history, all of
m were born in February. It is a great and
derful event to be once-born, but a great-
onor to be "twice-born". Can you recall
r spiritual birthday? Was it Cataclysmic
e Paul's) or the result of gradually-applied
igious seed-sowing and nurture? Which
, if any, make the "best" Christians as
rch members? As "soul-savers" and work-

praised John as few men are praised. Jesus
called John "a burning and shining light," as
one who "was much more than a prophet," and
as the coming Elijah, who was to "restore all
things," and "among them that are born of
women there hath not risen a greater than
John." Jesus reveals His greatness in always
backing up and honoring his predecessor's
work; no belittling or discounting here. Just
so, we note Lincoln's tribute to Washington:
Here are the exact words: "Washington is the
mightiest name on earth—long since mightiest
in the cause of civil liberty, still mightiest in
moral reformation. On that name no eulogy
is expected. It can not be. To add brightness
to the sun or glory to the name of Washington,
is alike impossible. Let none attempt it. In
solemn awe, we pronounce the name and in
its naked deathless splendor leave it shining
on."

Lincoln's Toast

1:7. "The latchet of whose shoes, I am
unworthy."
t. 11:11. "There hath not risen a greater
than John."

a world of professional business and social
usies—it is stimulating to read or hear one
vidual extoll another in the same line of
k. Both John and Jesus were preachers of
ntance, they had much in common, each
t from God", the One as Light the other
Witness of that Light. They each compli-
ted and supplemented the other. Jesus

Diplomacy at Work

Matt. 28:16. "Out of the mouths of babes."
Matt. 6:7. "Be heard for their much speak-
ing."
Mark 4:33. "With many parables, he spoke
unto them."

Not all of the good stories come from the
mouth of even Lincoln. We recall one by a
preacher. It was at a convention. The chair-
man announced: "We shall have three after-
dinner speakers at the banquet today. I am
one. I feel sorry for the speakers as well as

hearers. I am reminded of the last night of a Methodist Convention, when a brother prayed: 'O Lord be with the first speaker and give him power to move the people, and be with the second speaker and embue him with the Spirit, and Lord, have mercy on the last speaker.' All that I can say, if my knees are a criterion, that said mercy will be most gratefully received and duly accredited." And did that preacher preach! He may not have been a John The Baptist preparing the way of the Lord, but he prepared his hearers for a great sermon. Methinks, he was both statesman and preacher. Speaking of sermons, one man's type is often another's poison. A sermon will not ignore the fact of man's divine origin and destiny; that he is redeemed by the promise within him of the good to be achieved; that the battle for good is never lost; and that man is a soul and has a soul, which must be spiritually fed and exercised through Christian belief and service. We don't believe a *man is damned* should he fail to define and understand this soul, either.

Godly Fear

Heb. 5:7. "Was hard in that he feared."

Heb. 12:27. "Serve God with reverence and godly-fear."

You and I have seen persons who are chameleon-like in their religion. They can at times, be almost surly and insolent in their God-defiance attitude, but at other times, especially in times of exigency and great need, they give evidence of cherishing a godly fear and reliance. A case in point: A reporter was describing a passage of a heavily-loaded passenger ship. As the ship sailed leisurely in quiet waters and near shore—it was most difficult, said the ship chaplain, to get the passengers to a Divine Service. But when we got into deeper water, then the attendance noticeably went up, and continued to rise as we approached submarine waters." Cherish the "fear of God" in your hearts at all times. Such a fear *does not stamp you* a moral weakling. Christians never confuse the fear of death with godly-fear.

Something—Plus

Matt. 12:17. "They marvelled at Him."

To those who attain what they do—only through the "hard way"—the life of Lincoln should be an inspiration. To me, Lincoln's greatness was due, not so much to his being born "poor." Have not others had poverty? Or that he had adversity. Have not adverse winds and waves dashed against us all and still only a comparatively few escape mediocrity. But Lincoln is so different—the forces within

were greater than the forces without. He possessed a positive rather than negative spirit. He was magnanimous, I like that word, large in understanding and toleration of others. Such a soul can never be mean and vindictive. He seems to be one of those rare men who command through their personality rather than by mandatory edict. When he issued the call for Minute Men, workmen voluntarily folded up their aprons, went home, said "Good Bye" and off to service in an eye's wink. Whatever his church preference (all would like to claim him) this man possessed moral and religious fibre and character. No man can be a synonym for honesty, integrity, firmness, kindness, sympathy and a personality that never shrinks—without full realization of his responsibility to God and Country. Of the 100 or more different definitions for "religion" today, we consider Lincoln's conception of "responsibility" as supreme. Even his political enemies admired his manly virtues and qualities—they always knew where to find him. But still there are others who possessed these qualities to an unusual degree, but whose names are not found in any "Who's Who?" of village, town, city or state. Success is made up of many elements, "Something—Plus" we'll call it. Lincoln possessed this in dry wit and philosophical humor. This saved more than one otherwise hopeless situation. The Debate with Douglas in 1858 illustrates this point. Stephen Douglas was a Democrat—and an eloquent and highly cultivated orator and lawyer. He had swayed, enthralled and hypnotized his hearers for two hours. When he finished, the crowd simply went berserk. No mortal man could hope to overcome that torrential outburst, though Douglas and his followers. But this was an opportunity to a great man. Lincoln arose awkwardly, as usual, not unlike some pitcher we have seen on the mound, who are awkward before their delivery, never after. He took off his long white duster, slowly and dramatically he laid it in the arms of a young man, and then standing like an oak before his audience he smiled and said: "Hold my coat while I stone Stephen!" The spell was broken, while the real orator proceeded to win his case. Lincoln did not capture the State legislature (the body which elected the Federal Senators) but he did vastly more, he made a national reputation for himself which soon made him the banner-bearer of Free-State men in the great conflict so close at hand. Often we read in the New Testament, the words: "they marvelled at Him," the multitudes, the Jews, His parents, the scribes and Pharisees, even a Pilate. Jesus and Lincoln are Liberators who liberated.

BOOKS

CENTRAL CERTAINTIES

Arthur J. Moore. Abingdon-Cokesbury. 142pp. 50c.

In this slim book a Methodist Bishop speaks of death-things. His theme is of those eternal realities that come from God. Books, such as this one, though they emphasize the place of faith in the present crisis, are not governed by existing conditions. They are of a different texture for they speak of everlasting truth.

At least of the contributing factors which add power to Bishop Moore's pages is his deep and driving conviction in the validity of the things of the spirit.

The book is the result of a series of five lectures delivered at Emory University under the Jarrell Lectureship. The late Bishop William N. Ainsworth, also of The Methodist Church, gives the book a send-off with a brief but stimulating introduction.

Admittedly idealistic, yet with the tang of earthy zest about them, these lectures deal with the Church, "the Church is deathless," the Kingdom, "the Kingdom is always," the Gospel, "the Gospel is adequate," the World Mission, "the world mission of the Church is inalienable," and Immortality, "there is Life after death." Not a sentimentalism that avers that "God's in his heaven, all's right with the world", does this churchman offer, but a genuine belief that much is still right in this world, and God is not only still in his Heaven, but a motivating force behind the scene of human activity. The major theme of this little volume is that God is the "central certainty" of life, and that evil cannot ever rise victorious over the good.

Clergymen will find these pages a stimulating adventure; laymen will place the slender volume among their treasured possessions.—Paul D. Leedy.

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William J. Hart. W. A. Wilde Co. 70pp. \$1.00.

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The material for this book has come from many sources. It consists of anecdote, historical fact and biographical data about the author of the songs.

The book is strikingly up-to-date, especially in the collection of incidents that shed light upon the appreciation of the song. Many of these incidents deal with happenings within the past few months, and give the songs a peculiar contemporaneity.

There is a wide audience to whom this book will appeal: clergymen, teachers, singers, musicians and all who love America.—Paul D. Leedy.

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Frank M. Lowe, Jr. Fleming H. Revell. 215 pages. 50c.

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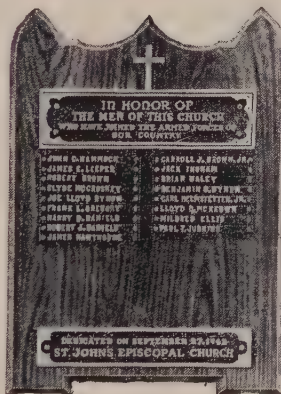
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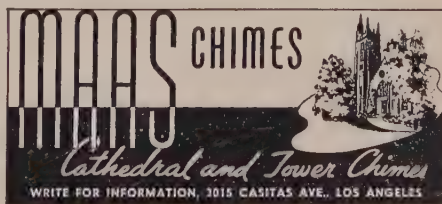
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efforts to fight the good fight and to gain the crown immortal. It is good to know the country is still blessed with such courageous and forthright men as Frank M. Lowe, and it is thrilling to read the testimony of this good man that it is still better to save one's soul than to win the world.

The book suffers from what appears to be a dual authorship, the father's memoirs in auto-biographical vein having been touched up and added to by the son to complete and round out the story. Undoubtedly to those who knew Frank M. Lowe this will not diminish the value of the book, and those who will learn of this dauntless lawyer for the first time through its pages will be inspired to the same noble sentiments of appreciation and respect for others which ran like a perennial stream through Frank M. Lowe and characterized his attitude towards others and won for him an undisputed place in the affection and good will of his fellow men.—*John W. McKelvey.*

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The author had a previous volume "A Year of Children's Sermons" which many found helpful. By the recognition given to children in the children's sermon they are made to feel that they belong and are attracted to the church service. Workers with children will not go wrong in getting this book. It's good.—*Chas. F. Banning.*

LETTERS FROM GOD

By Frank H. Cheley. W. A. Wilde Co., Boston. 136 pp. \$1.50.

The arresting title of this book comes from the words of Walt Whitman who wrote, "I find letters from God dropped in the streets, and every one is signed by God's name". The fourteen chapters of this work are the last which will come from the gifted pen of the writer, for the manuscript was sent to the publishers just a month before his death.

The nationally known Cheley Colorado Camps at Estes Park, Colorado, started by Mr. Cheley, were personally directed by him until his death. He devoted his life to working with young people. The addresses in this volume were prepared from notes which he used in the Sunday services in the Hillside Chapel at Estes Park, and were heard by people who came from many miles around. Some of the subjects are: "Joyous Labor;" "Purposeful Industry;" "What Habits Do"; and "The Purpose of Little Things".

The illustrations, freely used, are drawn largely from nature, and are vividly fresh. People of various ages will find this book generously informing and devotionally stimulating.—*William J. Hart.*

QUESTIONS AND ANSWERS. CONCERNING THE JEW. Prepared and published by the Anti-Defamation League of B'nai B'rith, Chicago, 1942. 124 pp.

It is amazing how much ignorance exists in the minds of the average citizen regarding the Jew. False remarks,

partial truths, prejudiced statements are all too common. Ignorance in a democracy is a dangerous thing. Every intelligent citizen should inform himself or herself, especially on those issues which are vital to the nation and the welfare of its citizens.

The questions asked in this volume are those which the average reader and thinker are asking regarding the Jews. The answers are complete, accurate and fair. This is a handbook of facts about the Jew. The material therein could be made the basis of discussion groups, or used in reading circles, study classes or volunteer societies interested in the improvement of its members.

Some of the vital and interesting questions answered are:

What role did the Jews play in Russian Communism?
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How many Refugees have Immigrated into the United States since 1932?

What have refugees contributed to America?

What role do Jews play in American Industry?

Do Jews control banking in the United States, Great Britain, Germany, France?

Do Jews control the American press?

Do Jews control the radio? Percentage of Jews in Government employ?

What about Jews as farmers? Jews in music and literature.

What is the record of Jewish participation in the Wars of our country?

Would you like to know the answers? This book will give them.—*H. D. Hoover.*

COMMANDMENTS OF MEN

By Sivert Erndahl. Shaw Publishing Company. 144 pp. Paper covers.

Commandments of Men and Other Short Stories is a collection of tales that will appeal to all ages. They have some of the soil of life clinging to them. Even the highly imaginative ones, and the remotely realistic stories, such as "Commandments of Men" and "The Rich Fair Prince" are well done and point their moral.

The collection embraces a wide variety of moods and settings. Here is a story of a woman's shadowy past that makes a juicy morsel for church scandalmongers. "As the Gentiles Do" is a piquant tidbit that, like a revealing flash of light, shows the inner meaning of a precept from the Sermon on the Mount. "Wilted Grass" is a pathetic little yarn with a stunning implication. One of these stories, "Little Lao Shu-ching", a picture of life in China, was translated into Spanish by Lily Lique. The collection closes with a hair-raiser, "A Murderer's Man's Revenge", and which will ring the bell with an adolescent audience.

Here are short stories that will find many uses in the program of clergymen and church school workers. The greatest appeal will be to the adolescent, and pre-teenage groups. In each of them a moral and religious precept is subtly tucked away so that it does not spoil the yarn, yet apparent enough to implant itself upon the consciousness without being forced.—*Paul D. Leedy.*

AMERICAN JEWISH YEARBOOK

Volume 44. Edited by Harry Schneiderman and Morris T. Fine. Philadelphia: Jewish Publication Society, 1942. 522 pp. \$3.00.

Every lover of democracy and citizen seeks accurate information regarding the races represented within the nation. The Jewish Publication Society has rendered the public a valuable service in the publication of this valuable source book.

A list of the important features of the volume will indicate its priceless value. It is an interesting record of outstanding events of the year. It contains biographical

great leaders. Among these are Justice Louis D. Brandeis, Statesman Sol M. Stroock, Rabbi Saadia Gaon, Alexander Kohut, the scholar, Nachman Krochmal, the philosopher.

The review of the year, covering 200 pages, summarizes all significant events affecting Jews throughout the entire world. It is the largest annual report of Jewish affairs published anywhere in the world. These reports are written by well known authorities, such as Simon Segal, author of *The New Order in Poland*; George Lewis E. Levinthal; Hon. James N. Rosenberg and other experts.

Among other features is the report of Jewish participation in the American Armed forces and the war effort of the United Nations. Another valuable report presents facts regarding Refugee migration.

Not the least in value is the Supplement containing: American Jewish Bibliography; Special Gifts and Bequests; a directory of Jewish National Organizations in the United States; complete statistics of the Jewish population of the World.

This is an indispensable reference book.—H. D. Hoover.

WE WILL TO BE CHRISTIAN

Jacob Spoolman. The Meador Publishing Company. 2 pp. \$2.00.

The importance of the will in relation to the ordinary affairs of life is evidenced by the scores of books, magazine articles and lectures on self-mastery, self control, and the achievement of success. What is recognized as the most potent factor in the secular world is frequently overlooked in the realm of spiritual things. "The most desirable thing for which the Christian world is responsible is not war, per se, but rather the moral, spiritual, and social delinquency that makes war possible", says Mr. Spoolman. His book is a lament, a challenge and a proposition to the Christian church.

The author submits to the reader that the most important phase in being really Christian is the will, the burning desire, the avid zeal, so to be. It is our unfeigned willingness to have the Spirit of Christ control our thoughts, words and deeds that is the source of real inspiration and spiritual power.

Predicating his thesis upon the proposition that "we can if we will", the author first discusses man's rebellious nature. Following this are three chapters which set the pace for the book: the will in Christian living, the will to be saved by grace, and the will to be loyal to Jesus. The other chapters discuss the means whereby the will to be Christian can be developed. In the closing chapter of his volume, Mr. Spoolman indicates that the Christian in a very special sense has access to a "reserve power" which makes "the will to be Christian" an entirely different matter than trying to lift one's self out of his own spiritual bootstraps.

A great part of this book was completed before bombs were dropped on Pearl Harbor. Almost incredibly, that made very little difference. Mr. Spoolman remarks, "I have purposely refrained from changing the subject-matter of my suit changing conditions, for the reason that the book's message will be as timely when this war ends as it was before it began". That is just the attitude that makes this a great book: it speaks of the spirit of Christ, a spirit toward which a man must assume an attitude of earnestness or it will do him no good, and he shall never capture its mystery and power.

It is in proportion to our will to be Christian that spiritual achievement and success shall be accomplished. The basic message of this volume has seldom been articulated before, and it is a note that needs to be sounded with ever increasing intensity to a Christian church that must gird itself for the perils and problems of a new day.—Paul D. Leedy.

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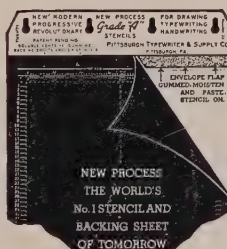
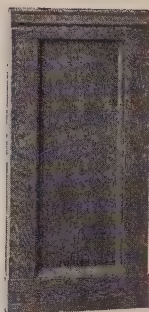
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PRAYER MEETINGS

I. Heroes

Invocation.

Hymn: "Lamp of our Feet . . ."

Scripture: Matt. 20:20-28.

Hymn: "Behold a Stranger at the Door."

Reading: (Pastor choose poem on Lincoln, other suitable paragraphs.)

Hymn: "My Faith Looks up to Thee."

Pastor: Picture the disciples trying to understand the paradox of the teaching of Jesus, that greatness must come through service and life through death; that servants are to be masters; that we find life through willingness to lose it. Plenty of illustrations in lives of early Christians. Plenty of illustrations among heroes of our country, and especially in every issue of our daily papers.

Hymn: "Life of Ages, Richly Poured."

Pastor: (Call upon those in audience to give illustrations showing world's estimate of heroes in contrast with Christ's. Discuss the reasons for seeking power, not only by individuals but by nations. Heroes earn the title. It cannot be bought, nor can it be bestowed by any other individual. Review Life of Lincoln by posing questions about his life and service to mankind.)

Hymn: "O God, Our Help in Ages Past."

Prayer: (For spiritual insight into Christ's code, in contrast to that of the world of men.)

Hymn: "Rock of Ages. . ."

Benediction.

II. With One Accord

Invocation.

Hymn: "Lead us, Heavenly Father, Lead Us."

Scripture: Acts 2:1-8, 37-42.

Hymn: "O One With God the Father."

Pastor: The one great example of unified aim, or perfect accord is the scene in the Upper Room, the blessing of the gift of tongues translated into a burning desire to carry forward the story of Christ the Saviour. Outline and illustrate that thousands of persons speaking the same language are today in need of the gift of tongues in that they need to learn to understand, sympathize and work with their fellow-citizens in the attempt to make real the

gdom of God on earth. An excellent illustration is the attitude of the average citizen towards the "conscientious objector" in the war program, yet a radio commentator telling (January 10, 1943) of marvelous experiments being carried on by scientists today on such subjects as:

How much sea water can a man drink, and for how long a period, and yet live?" "How many bites from certain insects can a man's body withstand?"

Who are the volunteers undergoing these experiments, according to the commentator, none other than our publicly ridiculed and despised "unchis" who are willing to risk their lives that others may be saved in the great drama of world brotherhood to come. (Scan the newspaper papers for other illustrations.)

Hymn: "Lamp of our Feet, Whereby we see."

Prayer: (For a willingness to accept the gift of the Holy Spirit in a greater understanding of God's Will for man. Name objectives to be attained, and call on members of the audience to give illustrations of those known to them willing to give their lives so that others may carry forward the torch toward world brotherhood, world unity, according to the Will of God. You will be heartened and amazed by the evidence of the workings of the Holy Spirit, even at a time of undreamed of strife among men.)

Hymn: "Come Holy Spirit, Love Divine."
Benediction.

Prayer, a Part of Daily Christian Life

Invocation.

Hymn: "God Calling Yet . . ."

Scripture: Acts 12:5-12.

Hymn: "I Need Thee Every Hour."

Pastor: Discuss the power of prayer as a sustaining force, where a special project is undertaken in the Name of Jesus Christ; the power of prayer in calling forth able leadership and sustaining the leadership through the undertaking; illustrate the power of prayer in the present situation.

Hymn: "Come Thou Almighty King."

Prayer: (For the gift of the Holy Spirit for every member present, closing with the Lord's Prayer in Unison.)

Hymn: "Onward Christian Soldiers."

Benediction.

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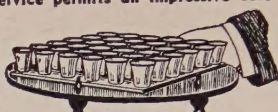
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IV. Discipleship

Invocation.

Hymn: "He Leadeth Me, O Bless'd Thought."

Scripture: II Tim. 3:14-15. Luke 14:33. Matt. 10:33. (Ask the members to add other to this, by assigning a week in advance.)

Hymn: "I Can Hear My Saviour Calling."

Pastor: Discuss meaning of the term, "Discipleship." Compare it to the word pupil, student, and point out greater meaning in the Discipleship implies learning, incarnation, unquestionable faith, ready acceptance, and willing to follow and obey. Faith is the one condition upon which discipleship of the Master may be undertaken; Faith permits the disciple to embark upon the great adventure of placing all in the hands of the guiding and loving Father. (Ask for illustrations or testimonials.)

Hymn: "This is my Father's World."

Prayer: (For strong, abiding faith in the Word, made clear to us by the Holy Spirit, gift to believers. Name every searching and seeking soul present, and those absent on the dangerous mission of conflict.)

Hymn: "Great God and Father of Us All"

Benediction.

Additional Suggestions for series on Great Prayers of the Bible.

Secret Prayers:

Jacob—Gen. 32:24-30.

Moses—Deut. 9:25-29.

Samuel—I Sam. 15:11.

Daniel—Dan. 6:10.

Jesus—Mark 1:35.

Peter—Acts 10:9.

Cornelius—Acts 10:30.

Consider 1. Why these men prayed. 2. For what they prayed. 3. Were their prayers answered.

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